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## REVIEWS

*An Historical Account of the Raskolniks, &c.*—[*Istoricheskoye Izvestie o Raskolnikach, &c.*] Contributions for the Ecclesiastical History of Russia. By Strahl.—[*Strahl's Beyträge zur Russischer Kirchengeschichte*].

THE newspapers have recently published the Instructions issued by the government of Russia for the composition of a popular history of that country. It has been said, that a system of universal deception forms the leading feature of Russian policy; how this may be, we leave to be decided by the readers of 'The Portfolio,' but it certainly is equally strange and amusing to observe such a system openly prescribed as a principle for the composition of a school-book, and systematically adopted in works intended for the primary instruction of the people.

By the above-mentioned Instructions, it is required (amongst many other things, which it would be tedious to enumerate,) that the author of the history should prove, by facts, that since the introduction of the Christian faith, the orthodox religion (i. e. the Greek Church) has always been the characteristic distinction of the Russian nation, and that this orthodox church has never been troubled either by internal dissension or any heresies of any importance.—*Vide Globe*, October 21, 1836.

We shall not enter into any discussion to prove that millions of the Russian nation (not Muscovites, who are as different from the real Russians, as they are distinct from the Poles, Bohemians, and other Slavonian nations,) belong to the united Greek Church, and profess the tenets established by the Council of Florence, in 1439. Nor shall we offer proof, though we might easily do it, that the present dominant church of the Russian empire is not the orthodox Greek Church, since it acknowledges no other chief than the Emperor,—an innovation which has entirely overturned the discipline established in the Eastern church, and which has converted the ecclesiastical establishment of the present Russian empire into an administrative institution, whose members are assimilated like those of other civil departments to the gradations of military rank.\* We mean simply to confine ourselves to the assertion, that this orthodox church has never been troubled either by internal dissension or any heresies of importance; and, without reference to politics, to give a sketch of the numberless sects which abound in the Greek, or dominant church of Russia, to which the works under review especially relate. The subject is a novel one, and, we are sure, will not be unacceptable to our readers, particularly at this moment, when attention is daily more and more attracted towards the Colossus of the North.

The Christian religion was established in Russia (988) by the Grand-Duke Vladimir, who became a convert to the Eastern church. From that time the church of Russia was dependent on the Patriarch of Constantinople, and its Metropolitans were consecrated in the Imperial city, till its capture by the Mohammedans.† In the year 1588, the Patriarch of Constantinople

having arrived at Moscow, in order to collect alms for the support of his church, consecrated a Patriarch of Moscow. This supreme ecclesiastical dignity lasted till the reign of Peter the Great, who, after the death of the Patriarch Adrian, (1702,) abolished it, declaring himself and his successors heads of the Russian church.

Whoever is conversant with the history of the Lower or Byzantine Empire, must be aware of the great number of sects, whose quarrels constantly agitated the repose of that empire, and materially contributed towards its rapid decline and final dissolution. It is, therefore, but natural to suppose, that a constant intercourse with Greece, particularly in reference to religious matters, would have introduced into Russia the tenets of the many sects which were swarming throughout the Imperial dominions: and this is confirmed by historical evidence; for we find that, even so early as the beginning of the eleventh century, and shortly after the establishment of the Christian religion, Iconoclastic doctrines were broached at Kioff, which is the more remarkable, as those opinions had been already abandoned in Greece. In the middle of the twelfth century we find an Armenian monk holding and teaching opinions differing from those of the established church; and it appears that he found many adherents. His new doctrines related, it is true, merely to some ritual and insignificant forms, such as that, at the end of the psalms, Hallelujah should be repeated twice, and not three times; that the sign of the cross should be made with two fingers (the Armenian mode) instead of three, as prescribed by the Greek Church. Trifling, and even ludicrous, as these distinctions may appear, they are, down to the present day, considered as of vast importance by the Raskolniks, or Russian sectarians; the adherents of the three fingers pretending that it is a symbol of the Trinity, whilst those of the two represent it as an allusion to the two natures of our Saviour. In 1157, a council was convoked against an heresiarch monk, who recanted his doctrines, and was sent to the Patriarch of Constantinople. The decisions of that council, which were accidentally discovered in 1717, have since been many times reprinted, as a strong argument against the present Raskolniks,† or dissenters; and prove, at all events, the antiquity of dissent. We have no historical evidence as to the further progress of this sect.

We find from the Chronicles, that, in the beginning of the fourteenth century, a certain monk, called Seit, preached up doctrines considered sufficiently dangerous to call for an ecclesiastical synod, which condemned him. We are, however, left entirely in the dark as to the precise nature of his doctrines, and the success which attended his preaching. But in 1375, the dignitaries of the church felt themselves to be in greater danger. It was the prevalent custom for the bishop to receive pecuniary remuneration for ordaining a priest; but a common citizen of Novgorod, named Carp Strigolnik, openly inveighed against this custom, accusing the clergy of simony, perhaps not without injustice.‡ He attacked also auricular confession, and put forward many rational opinions, intermingled with a great deal of superstitious nonsense.\* The doctrines of Strigolnik were well received by

† The Raskolniks is a name under which all the sectarians of the Russian church are comprehended. It is derived from the verb *Raskolot*, to split, to cleave.

the inhabitants of that republican state; the church, alarmed for the security of its revenues, preached violently against the new heresy; and at length an affray ensued between the followers of the new tenets and the adherents of the established church. The church party was victorious, and Strigolnik, as well as some of his disciples, were thrown from the bridge into the river Volchow and drowned. The death of the innovator produced the usual effect of martyrdom, and instead of extinguishing the sect, it increased the number of his followers. They became at length so numerous, that the Archbishop of Novgorod made a very alarming report to the Patriarch of Constantinople; and the Patriarch commissioned (1382) the Bishop of Soozdal, a prelate renowned for learning and wisdom, to go to Novgorod, in order to bring back, by persuasion, the heretics into the pale of the church. Persuasion seems not to have been very successful, as there is another letter from the Patriarch of Constantinople, addressed, in 1396, to the inhabitants of the republics of Novgorod and Pskow, persuading them to return from the wicked ways into which they have strayed, and to abjure the false doctrines they had adopted, lest they should incur the penalty of excommunication. These admonitions appear not to have produced any great effect, because the metropolitan of Moscow bitterly complains in a pastoral letter, addressed (1416) to the inhabitants of Pskow, that the damnable doctrines of the Strigolniks are fast spreading amongst them. The popular forms by which the republican states of Novgorod and Pskow were governed, prevented any serious persecution of the Strigolniks; but when, towards the end of the fifteenth century, these republics lost their liberties, and fell under the yoke of Moscow, numbers of these sectarians fled the country, and sought refuge in the adjacent provinces of Poland, Sweden, and Livonia, where their descendants still exist.

It was during the same reign (in the year 1470), so fatal to the Strigolniks, that the celebrated Jewish sect arose in Russia. A Jew, named Zacharias, described as a man of remarkable talent and learning, who had arrived at Novgorod in the suite of a Lithuanian prince, succeeded in persuading two priests, named Dionysius and Alexis, that the Mosaic law contained the only true religion, that the Messiah had not yet appeared; that it was a sin to worship images, &c. Other Jews arrived to assist Zacharias, and their converts, Dionysius and Alexis, became so zealous in their new persuasion, that they not only imbued their families with the same doctrines, but wished to become circumcised. This, however, was opposed by their Jewish teachers, who objected to it as dangerous, and even directed them to conform outwardly to the rites of the Christian religion. This advice was strictly followed, and the priests acquired so high a reputation for sanctity, that the Grand-Duke, Ivan the Third, sent for them to Moscow. The number of their adherents now silently increased in that capital, as well as in their native city of Novgorod, and the zeal of some of them became so ardent that they left the country in order that they might get circumcised. Their doctrines, however, were kept so well concealed, that the priest Alexis not only continued in the highest favour with the Grand-Duke, but enjoyed general respect; and

\* For instance, a parish priest holds a rank equal to that of a captain in the army.

† With the exception of that period when Constantinople was possessed by the Latins. The Metropolitans of Russia were during that time consecrated at Nicea, which was then the residence of the Greek Patriarch.

he continued to employ his influence in spreading his opinions, and was very successful, particularly amongst the higher classes of society. The most distinguished of his disciples were the Diak or Secretary of State, Theodore Kooreetzin, who was many times employed on embassies to different foreign courts, and Zosimus, the Archimandrite or superior of one of the most important convents. There are, indeed, good grounds for believing that Helena, daughter-in-law to the Grand-Duke, and daughter of Stephen the Great, Prince of Moldavia, was likewise an adept in these doctrines. It appears, indeed, most strange how such opinions could gain ground amongst a nation with whom the very name of Jew was an abomination; but a contemporary writer (St. Joseph of Volokolamsk,) gives us a clue by which we may satisfactorily account for that extraordinary moral phenomenon. Amongst the many charges which he brings forward against the sect, he particularly accuses them of teaching astrology and witchcraft, and attracting, by these delusions, many disciples. It is well known that the occult sciences exerted a great influence over the minds of the people, not only in the fifteenth century, but much later; and that many of the most distinguished persons of the age were believers in the absurd mysteries of astrology and the Cabbala.† It is therefore highly probable that the professed initiation into these mysteries had great influence over the minds of a people so grossly ignorant as the inhabitants of Muscovy during the fifteenth century.

But whatever may have been the causes which promoted the spread of this sect, we know that it existed for some time, working with such secrecy, that the priest Alexis remained till his death (1489) in high favour with the Grand-Duke; that the Archimandrite Zosimus was raised by the Grand-Duke (1490) to the dignity of Metropolitan; thus the supreme government of the church was intrusted to a man who believed its tenets and its worship to be nothing better than folly and idolatry. The existence of this sect was at last discovered by the Archbishop of Novgorod, Gennadius. He imprisoned many of the sectarians, who were chiefly priests and deacons, and having collected all the evidences respecting their heresy, he dispatched them to Moscow, together with the prisoners, and a list of their adherents in the capital, excepting the Secretary of State Kooreetzin, and the Metropolitan Zosimus, whose participation in the conspiracy was not then discovered. The Grand-Duke immediately summoned a council, composed of bishops and other clergymen, to judge these heretics. This council assembled in the month of October 1790, and was presided over by the Metropolitan Zosimus, who, being recently invested with that dignity, was about to enter on its functions by sitting in judgment against persons accused of the same opinions which he secretly entertained. The parties were charged with having blasphemed against Christ and the Holy Virgin, with having spitten at the cross, called the images of the saints wooden logs, and denied a future life, and the resurrection of the dead. The accused steadily denied the charges, but the evidence produced against them was considered conclusive. The opinions of the council were divided respecting the extent of punishment to be awarded; many were inclined to inflict the severest penalties, but the Grand-Duke op-

† The sect of the Chasidims, which originated in Volhynia, 1780—90, is entirely based on the Cabbala, and these sectarians imagine that they may effect, by the means of that science, things supernatural: as, for instance, render themselves invisible. A curious account of the Chasidims, and their superstitions, may be read in the autobiography of Salomon Maimon, a Polish Jew, who died at the beginning of this century, and who wrote a work on metaphysics in German. There are also some curious details relative to this sect in the History of the Jews, by Hannah Adams. The Chasidims are very numerous in the provinces of Volhynia and ancient Lithuania.

posed them, and would permit only exile and the anathema of the church. This leniency is worthy of observation, when we consider the barbarity of the age, and the personal character of the sovereign, who was not particularly famed for humanity, and we may perhaps ascribe it to the influence of Kooreetzin and Zosimus, who probably succeeded in raising doubts in his mind as to the extent of the guilt of the prisoners. It was at that time that the real opinions of Alexis became known; the Grand-Duke recollected that his dead favourite had, upon occasions, thrown out strange and mysterious hints on religious subjects, and Alexis, who had died two years before, with the universally established reputation of sanctity, was anathematized with the rest of the sect. The heretics, however, were not treated at Novgorod with the same leniency as at Moscow.

No further persecution took place for some time, although the zealous Joseph of Volokolamsk ardently urged the Grand-Duke and the bishops to use every means for extirpating the dangerous heresy. The monarch, however, paid little attention to the remonstrances of the intolerant monk, who obtained more credit with Gennadius, Archbishop of Novgorod, where the heretics were so persecuted that they all fled the country, and retired into Germany and Poland. But at Moscow the sect increased by the secret exertions of the Secretary Kooreetzin, and of the Metropolitan Zosimus; and a spirit of controversy and doubt spread fast. It is said that monks and laymen were artfully led into discussions on the mysteries of religion, such as the nature of Christ, the Trinity, the worship of the images,—and that the focus of all this mischief was the Metropolitan himself.

Zosimus continued for a few years to occupy the Metropolitan seat, from which he retired, as if on his own accord, and entered into a convent. It is supposed, however, that the Grand-Duke, in order to avoid the scandal which might result from a public exposure of the heretical opinions of the head of the church, commanded him to take such a step. The sect, however, continued unmolested till 1505, when the unceasing exhortations of Joseph of Volokolamsk succeeded in enlisting in the same cause many of the higher clergy; and the Grand-Duke was prevailed on to order the heretics to be tried by an ecclesiastical court, of which Joseph was a leading member. The Secretary of State Kooreetzin, an Archimandrite named *Cassian*, and two other chiefs of the sect, publicly proclaimed their opinions, and were condemned to be burnt alive; others had their tongues cut out, and many were exiled, imprisoned, or shut up in convents.

Since that time history makes no mention of this Jewish sect, and the particulars here given are chiefly from the works of the above-mentioned Abbot Joseph, who devoted his whole life to the prosecution of his inquiries, and the persecution of the heretics. It is more than probable that his zeal has greatly exaggerated the magnitude of the evil, but existing circumstances seem to corroborate his general statements. There are now many families scattered over different parts of Turkey, Poland, and even in Russia, about the town of Kashin, in the government of Tula, who, although Russians by language, manners and dress, entirely conform to the Mosaic law. They are circumcised, keep the Sabbath on Saturdays, and profess a great hatred for the Christian religion; and it is not very unreasonable to presume that this sect is a continuation of the Jewish heresy of the fifteenth century.

But the great epoch of dissent in the Russian church was the middle of the seventeenth century. It was occasioned by a reform of the church

books, undertaken by the Patriarch Nikon, in the reign of the Tzar Alexis, father of Peter the Great.

The Scriptures had been translated into the old Slavonian language, by St. Cyrillus and St. Methodius, about the middle of the ninth century. Some works referring to the Liturgy had also been translated into the same language from the Greek, partly in Russia after its conversion to the Christian religion, and partly in other Slavonian nations, converted by missionaries from Constantinople. It is well known that all those nations who follow the Oriental Church make use, in their worship, of the same books, written in the same Slavonian tongue, which is no longer spoken in its purity by any nation, although it approaches nearest to the dialects of Serbia and Montenegro. Russia, which had enjoyed a comparative state of civilization during the eleventh and twelfth centuries, by the constant intercourse with Constantinople, fell into a state of barbarism by the conquest of the Mongols, who established their domination over that country about the middle of the thirteenth century. After this period the communications with Constantinople became exceedingly rare, and the clergy of Russia were soon plunged in the grossest ignorance. It is no wonder, therefore, that books transcribed by uneducated copyists, little conversant with the language in which they were written, became filled with errors.‡

The wretched state of the sacred books in Russia was acknowledged at the beginning of the sixteenth century, by the Metropolitan of Moscow, Barlaam, who induced the Grand-Duke Vassily the Fourth, to send (in 1520) a message to the Greek monks of Mount Athos, with the request that they would dispatch to him a learned divine, who should be able to correct the errors and to restore the purity of the text. The request was complied with, and a monk named Maximus, well versed in the Greek and Slavonian tongues, arrived at Moscow. He was received with much consideration, and occupied himself with great industry in his anxious and laborious duties: but his learning excited the jealousy of the Muscovite clergy, and, after having spent many years in an unremitting application to his useful task, which is sufficiently attested by the works he has left, he was accused of heretical opinions, and of falsifying the text instead of correcting it. His defence availed him nothing, and he was shut up in a convent, where he died after a long confinement.

The Grand-Duke Ivan Vassilovich convoked (1551 §) a council, which acknowledged the necessity of correcting the sacred books, but did nothing to aid and forward that necessary measure. This assembly, known under the name of the Council of the Hundred Articles, on account of its decisions being published in that form, is a curious monument of the moral and intellectual state of Muscovy in the sixteenth century. The council appear to have been deeply impressed with the importance of the most trifling ceremonies, and amongst the *sins* which they condemned were, driving with one pole, eating sausages, hares, &c.; but it will perhaps best

‡ This state of general barbarity and ignorance relates to the north-eastern part of Russia, or Muscovy. The south-west of Russia, which escaped the yoke of the Mongols, preserved its pure Slavonic character under the domination of the Lithuanian Monarchs, and having been united with Poland, partook of its progress in literature and science. Whilst Muscovy was involved in the darkness of a barbarous ignorance, the Russo-Polish provinces had schools and printing offices, and the first Slavonian books of the Greek Liturgy were printed at Cracow, in the latter part of the fifteenth century, very soon after the discovery of the art of printing. The Slavonian Bible was printed for the first time, 1581, at Ostrog, a town in Volhynia, at the expense of its owner, Prince Constantine Ostrogski, one of the most eminent noblemen of his age.

§ It was just about this time that England opened a commercial intercourse with Russia.



convey an idea to our readers of the spirit which dictated these articles, to quote the exact words of one of them:—

"Of all the heresies which are punished by excommunication, none is more damnable and criminal than to shave the beard. Even the blood of the martyrs is unable to redeem such a guilt; consequently, whoever shaves his beard for human considerations, violates the law, and is an enemy to God, who has created us after his own image."

These articles were afterwards abrogated by a synod convoked in 1667, but the Raskolniks consider them as canonical, and reject all later decisions as heretical innovations.

Some further attempts were made to correct the sacred books, but they all proved more or less abortive. At last, in 1654, a council was assembled at Moscow for that express purpose. It was presided over by the Patriarch Nikon, and was composed of thirty-six bishops; the patriarch of Antioch, Macarius, and the head of the Servian church, being also present. The urgent necessity of revising the totally corrupted texts of Scripture, and of the liturgical books used in the churches of Russia, was unanimously admitted, and the Tzar announced the resolution by letter to Paisius, the Patriarch of Constantinople, by whom it was approved. A great number of old manuscripts were now collected from various countries by order of the Tzar, who obtained from the convent of Mount Athos alone nearly 500 Greek manuscripts, amongst which was a Gospel of the eighth century. Many other manuscripts were also brought from Alexandria and Antioch. This important work, however, was, for a time, suspended by the quarrel which soon after arose between the Tzar and the Patriarch, who was deposed by the synod of 1666. This latter assembly, presided over by the Tzar himself, and at which the Patriarchs of Alexandria and Antioch, as well as delegates from Constantinople and Jerusalem, were present, at last (1667) carried into execution the long proposed reform; and the books, thus revised, conformably to the original text, were proclaimed to be the only true lawful and authorized copies.

This reform, wise and necessary as it was, did not meet with general approbation. Many of the more ignorant declared it to be a heretical innovation, and loudly declaimed against the heresy of the Niconians,—calling by the name of the Patriarch, whom they justly considered as the first mover of the measure, all those who received the revised books. The leaders of this party generally belonged to the lower clergy, with the exception of Paul Bishop of Kolomna, who also strenuously opposed the introduction of the revised text, and was, in consequence, deposed from his dignity, and exiled to a distant convent, where he died in confinement; he is therefore considered, by the Raskolniks, as their first martyr.

But this fanaticism soon spread wider, particularly in the northern provinces. Clergymen and laymen equally opposed what they called the Niconian heresy, by which they meant the use of the revised books. A terrible persecution arose in consequence, and blood was shed in many places. The fortified convent of Solovetz, situated on an island in the White Sea, declared for the unrevised text, and became thenceforth the stronghold of the anti-reformers, who, when attacked, bravely defended themselves, and after having resisted during seven years, were reduced in 1675, when the monastery was taken by storm; many of the besieged threw themselves into the flames, and voluntarily perished. In other places, numbers of the adherents of the old books shut themselves up in their churches, others in their houses, barns, or any other buildings, and then setting fire to them, wilfully perished, firmly believing they should obtain salvation by what

they called the baptism of fire, and that their souls would soar direct from the flames to heaven in the shape of doves. Many others, to escape persecution, fled to Poland, where they formed large settlements; some even sought refuge so far as the Turkish dominions, where they settled in great numbers, on the right bank of the Danube.

The revolt of the Cossacks under Stenka Rasin, who filled with carnage the south-east of the Muscovitan dominions, afforded an opportunity to the anti-reformers to retaliate their wrongs on the ruling party. They joined in crowds the standard of the rebel, and committed the greatest excesses; and it was but natural that when the insurrection was finally repressed, the severity of the measures adopted against them should be still increased. The persecution continued under the reign of Alexis's son and successor Fedor (1676—82), as well as during a part of the reign of Peter the Great, and produced scenes of dangerous riot in the heart of the capital. At last, in 1702, Peter the Great issued a decree consenting to tolerate the sectarians, but subjecting them to a peculiar tax, and directing that they should wear a medal of copper, with a beard stamped on it.

These adherents of the old text are designated by the general name of Raskolniks, or dissenters, but they call themselves *Staroveretzye*, which signifies those of the old faith. The name, however, by which they are generally known, is by a sort of mutual compromise, *Starobrodtzye*, which is, those of the old rite.

Although the name of Raskolniks is in Russia indiscriminately applied to all who dissent from the Established Church, yet there are essential differences of opinion amongst the dissenters in respect equally to tenets, ceremonies, and discipline. One great division is broadly marked by the *Popovschcheena*, or those that have priests, and *Bezpopovschcheena*, or those that have no priests. This latter class comprehends a great variety of sects, of which the greater number have nothing in common but the absence of ordained priests.

The *Popovschcheena*, or those that have priests, approach nearest in doctrine and ceremony to the Established Church, from which they differ on the following points:—They reject the revised text of the Scriptures and liturgical books, and use only such as are literally transcribed, or reprinted from the unrevised text.\* In making the sign of the cross they use two fingers put together instead of three. They repeat Hallelujah only twice, after which they say, *Praise be to the Lord*. They begin their processions, not as prescribed by the Established Church, from the right to the left, but from the left to the right. They reject the usual form of the cross. They never shave their beards, considering it is a deadly sin, and support their opinions by reference to the council of 1551. It is scarcely necessary to add, that their priests are supported on the *voluntary principle*.

These priests are often men who have been rejected by the dominant church; and when we remember that the moral and intellectual character of the secular clergy belonging to that church is generally very low, we may easily imagine what must be the learning and morality of men who were found even unworthy of such associates.†

\* The Raskolniks were accustomed to print their books in Poland, or secretly in their own houses, affixing to the title-page of the latter the name of some town in Poland. They now enjoy more liberty.

† A good deal of attention has been paid in Russia to the ecclesiastical schools, where every clergyman is obliged to send his children; but such pupils as make any considerable progress, or display more than ordinary talent, soon abandon all thoughts of entering the church, which offers no prospect of advancement, except for such as are willing to take the monastic vows, for whom all the higher offices are reserved. The secular clergy in the Greek Church

Although the *Popovschcheena* consider the Established Church as involved in heretical errors, still they hold that the ordination of its priests is valid, although conferred by heretical bishops, because it descends, in an uninterrupted succession, from the times of the true church—i. e. before the revision of the books. This opinion agrees with that held by the Church of England respecting the ordination of the Roman Catholic clergy, which it considers as valid on account of the apostolical succession, notwithstanding the errors of the Romish Church.

We have already mentioned, that at the time of the great persecution great numbers of Raskolniks fled the country. Many of them settled in the Ukraine, which at that time was a sort of independent country, having recently acknowledged the Tzar of Moscow rather as a protector than as a sovereign. They also formed very extensive settlements along the frontiers of Poland, and many settled within the dominions of that power. They built churches, founded monasteries and nunneries, which were soon filled with inmates from the most distant parts of Russia.

The most celebrated of those places was *Vietka*, situated within the Polish dominions, and which is a small island formed by the river *Sosha* which about forty miles below falls into the *Dnieper* or *Borysthenes*. This settlement was formed about 1690, by emigrants from the north of Russia, and, being favoured by the Polish landowner on whose property it was established, became so flourishing that it contained no less than 30,000 inhabitants. The community soon acquired great celebrity amongst all the Raskolniks scattered over different parts of Russia, Poland, and even the Turkish dominions. The followers of the creed flocked from all parts to that place, which they considered as a fountain head of the true doctrine. The monasteries and nunneries received inmates from the most distant parts, as, for example, from the shores of the White Sea and the banks of the Don, and the society was constantly enriched by large foreign donations. This prosperity excited the jealousy of the Russian government. It first offered them (in the years 1733 and 1734,) an amnesty, general toleration, and lands for a settlement. The Raskolniks, however, preferred the mild rule of the Polish government, and declined the advantages thus held out. The Russian government finding that all its efforts to induce them to quit the Polish dominions were fruitless, resolved to obtain by force what it found impossible to attain by policy. Notwithstanding the peace then existing with Poland, an expedition consisting of five regiments of infantry, one of dragoons and two of Cossacks, secretly passed the Polish frontiers and surrounded the settlements. The churches and monasteries were destroyed, the inhabitants carried by force into Russia, many of them sent to Siberia, and their priests were confined in different monasteries, and even the bodies of their saints disinterred and burnt.

This happened in 1735, under the reign of the Empress Anne; and the flourishing community of *Vietka*, which had reckoned, before that act of barbarous despotism, about 40,000 inhabitants, was entirely dispersed.

However, scarcely two years had elapsed, when the Raskolniks began again to assemble at *Vietka*, and, five years after, the place was entirely rebuilt and more flourishing than ever. The persecution it had suffered acquired for it a reputation for sanctity and holiness; and the numbers who flocked thither to settle, or sent donations

cannot rise to episcopal dignity, and are, indeed, almost exclusively confined to the humble station of parish priests. But as the parochial clergy enjoy very little consideration, it is rare that a man of ability will enter on so humble, though useful, a career. Marriage in the Greek Church is not only allowed to the clergy, but it is a condition, *sine qua non*, for the consecration of a secular priest.

to support the settlement, were greater than before. The community of Vietka must indeed have been prosperous, when in 1758 the convent alone contained 1200 regular monks, not including the lay brothers.

The Russian government again held forth promises of protection, in the hope of inducing them to return. These, however, producing no better effect than the former, it once again had recourse to violence. In 1764 another inroad was made, the scenes of 1755 were re-enacted, and twenty thousand were carried off, and sent almost without exception to Siberia.

Notwithstanding these repeated outrages, very many of the sect still remained at Vietka and in its vicinity, and Russia made no further attempt to compel them to return, inasmuch as, by the treaty of partition in 1772, it became soon after master of that part of the Polish dominions. An intelligent friend, who has visited the neighbourhood, has obligingly favoured us with an account of his visit to one of their monasteries, and we are sure it will be welcome to our readers:

"The monastery, or, as it is technically called, the desert of St. Laurentius, lies on the banks of a river, and in the midst of a wild forest. After a drive of about four English miles through a thick wood, we arrived at the gate of the convent, which is so closely surrounded by the trees of the forest, that it is entirely concealed from view at a distance of even a hundred paces. The convent is enclosed within a wall of timber, and consists not of any large building, but of many small houses, all built of wood, each being the residence of a single monk. The interior of these dwellings is very neat, and has a great appearance of cleanliness and comfort. The walls as well as the ceilings are covered with paper-hangings, and most of them are furnished with clocks. The house of the Igumen, or superior, looked particularly comfortable. At the entrance hung an old picture of the Tzar Michel Fedorowich, founder of the dynasty of Raskolniks, who died 1645. He is considered by the Raskolniks as the last orthodox monarch of Russia, as the revision of the sacred books took place under the reign of his son Alexis. This picture, notwithstanding its very inferior execution, must have been a good likeness, for, although it has no inscription, I instantly guessed whom it was meant to represent, by its striking resemblance to the portrait of the same monarch engraved in the travels of Olearius. The chapel, which is also built of wood, stands in the middle of the inclosure, and is adorned with images of a rather coarse execution, representing chiefly the holy fathers of the Thebaids, who are painted naked, but furnished with beards, which, reaching to the ground, preclude the necessity of any other garment. The monks follow the rule of St. Basilus, which is that of all the monastic establishments of the Eastern church, and which allows them to follow a kind of rambling life, prohibited by the monastic regulations of the Western church. . . . They are dressed in a black coarse woollen stuff, and wear a head-dress of the same colour and stuff, which they never take off. This costume is however not peculiar to the Raskolniks, but common to all the monks of the Greek Church.

"The monastery derives a large income entirely from voluntary contributions, and I was assured by the postmaster of the district, that about 70,000 roubles, paper money,† are yearly transmitted to it, through the post office, particularly from the northern provinces of the Russian Empire, as Archangel, Vologda, Onega, &c., and it is generally supposed that an equally large sum is contributed yearly by the pilgrims who resort thither from the most distant parts of Russia.

"The wealth of the convent is fully attested, not only by the costly ornaments of the church, but by the profuse abundance with which the worthy Cenobites console themselves for their seclusion from the vanities of this world. I had secured for the visit the company of a Russian *employé* of the local police, which insured me a good reception. We were hospitably entertained with an abundance of dishes

† One rouble paper money is about 10*d.* English money, which makes 70,000 roubles about 3,000*l.*, a very large sum indeed for that country.

prepared from fish, fresh and preserved fruit, with tea and wine, the use of meat, eggs, and milk, being prohibited by their monastic rule; and my friend the *employé* confessed afterwards to me, that he had received a present in money to secure his good offices, and which he considered as a matter of course. I have been thus particular in describing this monastery, as it may be taken as a specimen of these establishments, which all, more or less, resemble one another."

We shall in our next paper give a few particulars respecting the sects comprehended under the general name of *Bezpopovschcheena*, or priestless.

*The Adventures of Captain John Patterson; with Notices of the Officers, &c. of the 50th, or Queen's Own Regiment, from 1807 to 1821.* T. & W. Boone.

WHOEVER first hit on the idea of Regimental Biographies, is entitled to the best thanks of all officers on half-pay: it is pleasant to "fight one's battles o'er again"—it is pleasant to see oneself in print—it is pleasant to find an odd hundred or two added to one's agent's accounts on the credit side. We have therefore made up our minds that, as critics, we are to go through a long series of these Military Biographies, Reminiscences, Adventures, &c.; and we are well pleased with the present writer for confining himself to a single volume.

Captain Patterson's is a pleasant, soldier-like narrative; and the best way we can serve him is to let him speak for himself.

Here is a sketch of a regiment on a march:—"The life of a soldier on service, taking all things together, is the finest in the world. While he moves on, a roving adventurer, care, pain, and trouble, are banished from his mind; and though he is at times on short commons, and often driven to his wits' end, he but seldom repines. His sufferings give him a greater relish for the enjoyment of any good things that may be forthcoming, or any windfall that Fortune may throw in his way. Once fairly on the road; it is astonishing how rapidly the hours glide away: The formalities of parade or drill marching are now at an end, and every one indulges in that mode of perambulation which best suits him. When the commanding officer is not one of your strict disciplinarians, the regimental juniors congregate together in groups, some in front, some in rear; while the men, though keeping their sections, travel in open ranks, filling the entire space of ground over which the route extends.

"At the head of the column is to be seen a host of seniors, or old hands, among whom the laugh and joke prevail; and there many a long-winded veteran inflicts upon the ears of his patient auditors a narrative as endless as the road. Ever and anon the second Major falls back, and, in order to show his consequence and zeal, especially if a General with his staff should chance to be passing, he calls out, in a most important tone, 'Gentlemen, get into your places!' 'keep on the flanks!' and other friendly admonitions. As soon as he is convinced, by the approving looks of the great man with the long feather and epaulettes, that his vigilance has been duly noticed, he gallops off to his old station, and the gentlemen betake themselves again to theirs, till another appearance of the chief, when the stray sheep are again called back to the flock. By the by, I know of nothing else that these second Majors have to do, unless it be to act the part of moveable pivots for dressing up the line, (in which they are generally very fussy,) or in whipping-in the young subalterns, whom they endeavour to keep in order.

"The surgeon, who is often a very hearty fellow, with better things than boluses and pill boxes in his panners—together with the adjutant, and his brethren of the staff, attract around them, in the rear, a batch of thoroughly pleasant men, who keep up such a volley of jest and drollery, as frequently to beguile the weariness of the longest march. Thanks to their amusing powers, we have often found ourselves at the gates of the town, or on the camp ground, without being aware that we had travelled any distance,

"At intervals of one or two hours, each day, the troops are halted for a few minutes' rest. Then all, as if by magic wand, are quickly squatted, and haversack being called for, the whole of them, like hungry cormorants at their prey, are soon engaged in one grand scene of mastication. Some perform a solo on the shank-bone of a well picked ham; others display their talents on the drumstick of a half-starved fowl; while the majority gnaw their way through the skinny junk of an old tough bullock. The vultures and other birds of evil omen are, meanwhile, hovering in mid air, ready to pounce upon the remnants of the feast when we are gone.

"At the well-known sound of pipes, or bugle, the warriors are again (to use a parliamentary phrase) on their legs, stretching them out with renewed vigour. Among the soldiers there is likewise much of drollery and mirth—nothing makes much difference with them—it matters not whether trumps turn up or not; whether the chance be a battle, or a good billet, they are still the same, and trudge along devoid of care. Give them their allowance, and a little rest, and they require no more. Day after day I have listened to their jokes and stories, and been highly entertained by their originality and humour."

The following is a curious instance of the changes of rank that may, and sometimes does, result from our strange system of purchase and sale of military rank:—

"Mounting guard one day at the New mole head, I was a witness of an extraordinary interview which chanced to occur. Lieut. Frederick Baron Meard, an old subaltern of the 50th, was upon the same duty, and, being the senior, he turned out the guard to receive the visiting field officer, then Major Wood, of the 32nd-regiment; to his great surprise the Major recognized Meard as the same individual who, some years before, when in the West Indies, was the field officer of the day, to whom the main guard presented arms; when he (Major Wood) commanded it, being at that period a Lieutenant in the 32nd.

"To what corps Meard then belonged, I do not recollect; but his having sold out, and again commenced his military career, will account for what may seem one of those strange vicissitudes to which men of the military profession are liable."

A sketch of a Spanish wedding:—

"During our stay (at Benito), the ceremony of a Spanish wedding was performed in my quarters, which, though not affording much that was calculated to enliven the company assembled, was characteristic of the people, and their motives for entering into the holy state. Alonzo, the happy bridegroom, was a rosy-cheeked comely boy of sixteen. His friends proposed him as a suitable match for Senora Maria Teresa, the daughter of my landlord, for the purpose of preventing his being liable to be called off to serve in the armies—married men being then exempt from the contributions required to fill up the ranks, all the youthful fellows in the neighbourhood espoused themselves in order to avoid the Junta's levies; so that many contracted an union at a very early age, or when mere children, for fear of the war. Our hero did not appear to be much interested about the matter; young and simple, as he was, the passion of love was quite a stranger to his breast. His intended Mariceta, a fine girl of eighteen, was however of no such temperament, for having arrived at years of discretion, she was better educated in all those sort of things, and consequently made herself as engaging as possible in the eyes of her juvenile bridegroom. They were seldom together before their marriage; courtship seemed to be laid aside as a superfluous piece of business, and the whole affair of matrimony, being previously settled by the wisecracks of their families, the poor devoted victims had nothing to do but just get on as they were commanded.

"The friends and acquaintances, consisting of a bevy of old and young of both sexes, together with a moderate share of clerigos, being assembled, Alonzo made his *entrée* clothed in a *capote*, of materials warm enough to raise a flame within his frigid breast, if there was even an expiring ember there. His hair was tied up with ribbons, and a sash completed his attire. The fair bride, attended by her sister Catalina, soon came after, dressed in sable robes, that



being the costume worn at all times on these occasions.

"The reverend priest followed, and without delay began to make his preparations for rivetting the chain, by reading out of a huge black book, by the light of a long wax taper. Having muttered for some minutes, in a hollow tone scarcely audible, he joined their hands, then poured forth his last benediction, and so this important ceremony was concluded. After the venerable Father had bestowed his blessing on the guests around, all immediately resumed their places, on low forms and chairs on either side of the room. The Patrona, together with her assistant deities, retired to an adjoining alcoba, where they commenced serving out refreshments, of all varieties, upon large plates; these were handed about by a couple of jolly, good-looking padres, who, as they offered them to the lovely señoritas, showed no small degree of gallantry, passing off compliments and soft words, highly acceptable to their willing ears.

"Poor Alonzo, meanwhile, sat like Patience, and, though not smiling at grief, yet he looked very much as if he would rather be at home with his mother, than be brought to cut such a figure in the mummery. The bride, every now and then, modestly hid her face and blushes from the vulgar gaze, under a long black veil of the finest lace.

"Chocolate and cakes were handed round, and the damsels pocketed the fragments, which they pursued without any remorse of conscience. About nine o'clock the company began to separate, and this most stupid of all stupid weddings was finished by a general salutation on all sides, and by Alonzo, amidst the smiles and winks of the envious spinsters, going off quietly to his father's, while his cara sposa remained at home in single blessedness, to dream of happiness yet to come."

#### An account of a carnival:—

"During the week preceding Lent, a sort of Carnival goes on throughout the town (Bejar), for the entertainment of the people, who, having a long fast before them, give a loose rein to their carnal appetites; and such an exhibition of buffoonery takes place, that a stranger would imagine that every fool in Fernando's wide dominions had congregated here on the occasion. It is properly called *El tiempo del Truco* (or time for play), men, women, and children joining in the ridiculous farce, running to and fro through the streets like maniacs, with their faces blackened, or with masks, cutting all manner of capers, and playing every variety of antics and practical jokes upon each other. The chief amusement of the mob consists in fastening on rags, bits of paper, onion skins, and other ornaments, to decorate the sternmost parts of the luckless wight to whom the honourable badges are appended. In order to complete the resemblance to the monkey race, a tail is sometimes added, giving them thereby a title to claim affinity also with their brothers of the long-eared tribe. The delighted multitude, calling out 'rabo, rabo,' throw pails of water from the windows on the addle pate of the unfortunate pedestrian in the street, and at the same time, logs of wood tied to ropes are suddenly let fall from the balconies, to startle the passing horse or mule, so that the equestrian is soon laid sprawling on the pavement. The gazing crowd is thrown into raptures, while they grin and shout at the wry faces made by the luckless object of their mirth. This display of tom-foolery was carried on to the last moment allowed by their reverend pastors.

"Besides the Rabo, they had another trick of casting about on every side a sort of weed called *pillajo*, which stuck to the clothes like flour, powdering the garments in such a manner that the streets appeared as if a fall of snow had lately taken place. In this festival the Alcalde himself, as well as other Jacks in office, took an active part. His worship, at the head of a regiment of mountebanks, rigged out in a motley sort of costume, went skipping and dancing along, while he led the noisy crew of tag-rag-and-bobtail to collect money for the support of these absurd performances."

#### Here is a touching scene:—

"On our march across this ground, an incident occurred which made a deep impression on the minds of those who happened to be present at the time. Across the pathway, and on either side, men and

officers were lying, and one of the latter was extended on his face among the heath and brushwood, so close to where we passed, that Major Malcolm Mackenzie of the 70th, prompted as it were by intuition, suddenly dismounted to ascertain who was the individual. Stooping to observe the features, that were partly concealed by the long broom, he started back with grief and consternation, on perceiving that the young soldier, who had thus fallen an early victim, was his brother, Lieutenant Colin Mackenzie, of the same regiment."

The nonchalance of the wounded man in the next extract is almost absurd:—

"While employed in some hot work upon the hill, I observed an instance of 'taking things coolly,' even in the midst of fire, which is worthy of noticing here.

"One of our Captains, a brave, intrepid soldier from the other side of the Tweed, (who had been so often in the smoke that he seemed only in his proper element when the balls were whizzing past his grisly locks, and the music of great guns was sounding in his ears,) happened to get a crack in the arm, of so violent a nature as to fracture the bone. Regardless of the wound, while the blood was streaming fast, he looked down sorrowfully on the damage effected on his precious garment, the object of his tenderest care, which had so often been wheeled to the right about, that with respect to it, the old adage of 'one good turn deserves another' was virtually attended to, and, after eyeing wistfully the awful breach, with greater horror than he would the breach of Badajos, or any other he was about to storm, he cast an angry glance towards that quarter from whence the missile was sent, and exclaimed, in none of the softest tones, as though he wished the whole French army might hear his voice, 'Dom the fellows, they've spoiled my coat!'"

A hard-drinker's description of Jamaica is pithy; and with this we must conclude:—

"An old hard-going veteran, who had been tanned and roasted to a cinder, on being asked for his opinion of the country, replied, like a true Salamander, 'O! 'tis the finest place in the world,' because one is always thirsty, and there is always plenty to drink."

*The Political History of England during the 16th, 17th, and 18th Centuries.* By F. Von Raumer. Vols. I. & II. Richter.

AN impartial history of England, from the Reformation to the Revolution, has been long rather desired, than expected: existing interests, undecided controversies, and antagonizing principles, still warp the mind of the most upright writer. The examination of this period by a foreigner unconnected with any English party, civil or religious, and prepared for the task by a long and careful study of original documents, must, of necessity, be interesting, even if undertaken by one less highly gifted than the historian of the 'Hohenstauffen.' To appreciate his work properly, however, we must bear in mind that this 'Political History of England' is only part of a general history of Europe; and that, consequently, it contains but scanty notice of those contemporaneous events on the continent, which modified English policy; and also that the author designedly rejects everything that does not indicate the progress of human improvement, as exemplified in the ideas predominant over a nation's mind, or in the characteristics of eminent men,—eminent, because they are representatives of the spirit of their age. He touches but slightly on military events, on treaties and negotiations, and passes over several constitutional changes, which belonged rather to the form than the substance of government. But he discusses at great length, and with scrupulous minuteness, the events that marked the development of intelligence in England, which, unfortunately are also the events most misrepresented by party writers.

The first important subject discussed, is the divorce of Henry VIII. and his subsequent with-

drawal of allegiance from the Pope. Von Raumer brings forward very strong evidence in proof that Henry was urged forward by the Commons; and was so far from being the author of the English Reformation, that it was only by bribes he could be induced to place himself at the head of the movement. So early as 1529, bills for correcting ecclesiastical abuses were sent to the Lords from the Lower House, which were opposed by Fisher, Bishop of Rochester, in a very characteristic speech:—

"The House of Commons daily goes further—it aims at the total overthrow of the Church. How can it venture to stigmatize all Clergymen as negligent, rapacious, and ignorant? And are there not laws to remedy such evils if they really exist? Are there not ecclesiastical authorities against ecclesiastical evils? Or has an infallible remedy been discovered totally to extirpate at once all the evils in the world? But, indeed, when I hear that the Monasteries ought to be transferred to the King, it appears to me that it is not so much the good as the goods of the Church that are cared for; for as soon as the Clergy are brought into contempt, and the Church openly declared to be an impious institution, every one is ready to fall upon the easy prey."

In this speech Fisher distinctly points out the Commons as the initiators of reform, and forfeitures as the bribe by which the king's consent was to be won. That this was the true state of the case, appears evident from the fact that similar efforts were made in the reigns of Henry IV. and V. Shakespeare has recorded them with singular accuracy:—

*Cont.* My lord, I'll tell you, that self bill is urged, Which in the eleventh year of the last king's reign Was like, and had indeed against us passed, But that the scuffling and unquiet time Did push it out of further question.

*If it pass against us*  
We lose the better half of our possession.—  
As much as would maintain to the king's honour Full fifteen earls and fifteen hundred knights, Six thousand and two hundred good esquires; And to relief of lazars and weak age, Of indigent faint souls past corporal toil, A hundred almshouses, right well supplied, And to the coffers of the king beside A thousand pounds by the year.

Confiscations (says Raumer) were the bribe with which Henry's consent was purchased; when these were exhausted, the Parliament tried to win the royal leader by the most servile adulation. Not content with adopting the six articles,

"Proceeding in its servile course, the same Parliament declared, every body shall believe and follow what the King and his Commissioners may in future command respecting the faith and ecclesiastical institutions."

Still Henry clung in heart to the Romish doctrines, and did all in his power to check the progress of the reformed creed. It is well known that his last queen narrowly escaped destruction, from imprudently expressing doubts respecting the real presence. These and many similar facts certainly tend to establish Von Raumer's view, that the Reformation in England was the work of the middle classes rather than the sovereign; and that Henry, instead of being the prime mover, was a reluctant, but bought instrument.

The reigns of Edward VI. and Mary present little novelty. Von Raumer is disposed to attribute Elizabeth's safety from her sister's vengeance, to the interference of Philip, who dreaded the vast increase that the French power would receive, if Mary Stuart should unite the crowns of France and Scotland; and he bestows more praise on Cranmer than we think that prelate merited.

On the reign of Elizabeth, Von Raumer has put forth his entire strength: he is a zealous advocate for the purity of the Virgin Queen; and labours to vindicate her memory from the imputations brought against her, especially in regard to her treatment of the Queen of Scots. "Fate," he says, "had opposed these two queens

to each other, in almost inevitable hostility." Anne Boleyn's marriage with Henry being universally regarded as illegal by the Romish party, Elizabeth was deemed a usurper, and Mary Stuart the rightful heir to the crown of England. The personal character of these two princesses was the chief cause of the struggle between them ending in favour of Elizabeth; when first she ascended the throne, her final success was more than doubtful. Our author has well described the circumstances of both, when their rival claims began to be debated:—

"The years of youth, which Mary Stuart spent in cheerfulness and pleasure, surrounded by admirers of all kinds, were passed by Elizabeth in solitude and silence. Instead of the royal diadems which adorned the brow of Mary, she saw the axe of the executioner suspended over her head, and the flames of the funeral piles arise, on which her friends and fellow-believers were cruelly sacrificed. A serious, learned education, and so hard a school of adversity, by which even ordinary men are elevated above their original nature, could not fail to have the greatest influence on a mind of such eminent powers,—a character of such energy; and this is manifest in the whole history of the reign of Elizabeth."

The alliance that Elizabeth made with the Scottish confederate lords, is justified by extracts from the remonstrances addressed to the Queen by her confidential adviser:—

"The French, contrary to all justice, even now keep an army in Scotland, and that kingdom, formerly subject to the supremacy of England, will, if we are any longer indifferent, and with the already declared assent of Mary, fall entirely into their hands. Nay, after overpowering the Protestants, they will undoubtedly attack England, in order to place Mary Stuart on the throne, and renew the tyranny of Mary Tudor. The state, the church, and the liberty of England depend, therefore, on the turn which things take in Scotland. What is intended is very evident from the desolating incursions, the new armaments in the French ports, and the constant refusal of Mary to lay aside the title and the arms of England. She, with her relations, has urged the Pope to declare Elizabeth disqualified from succeeding to the throne, and even given occasion to Philip II., though so zealous a Catholic, to warn the Queen of those dangerous plans."

From the time of Mary's assumption of royal power in Scotland, Von Raumer insists that her conduct was such as to compel Elizabeth to watch her proceedings very closely:—

"The Countess of Lennox, daughter of Margaret Tudor, Queen of Scotland, by her second husband, the Earl of Angus, carried on a dangerous correspondence with Mary; Arthur Pole and his brother, descended from the house of York, formed plans in her favour: Catharine Grey, the sister of Jane, married, without the knowledge of Elizabeth, the Earl of Hertford; all which, combined with the sentiments of France and Spain, excited some anxiety in Elizabeth, justified precaution, and gave occasion to more rigorous measures. Yet she maintained tranquillity in the country, and was able to devote her attention to the improvement of the finances, of navigation and trade; whereas Mary could not put down the open rebellion of several Barons, particularly of the Earl of Huntley, but with the assistance of her half-brother, who had been raised to the rank of Earl of Murray; while she necessarily became more at variance with her Protestant Clergy, because her uncle, the Cardinal of Lorraine, publicly produced at Trent, in May 1563, letters, in which she recognized the Council, and promised all obedience to the Papal See, not only for Scotland, but for England as soon as she should inherit that kingdom."

Our author strenuously labours to prove that Mary was an accomplice in the murder of Darnley; and he certainly shows that she exhibited gross negligence, if not culpable partiality, in the investigation, or rather the mockery of investigation that was instituted. Elizabeth's remonstrances on the subject certainly appear to have been dictated by good feelings; in fact, they

were not one whit stronger than those of Mary's best friends.

"Archbishop Beton, Mary's ambassador at Paris, had written to her, 'that the general opinion was, that nothing had been done without her consent. He, therefore, begged her to execute strict justice, and prove her innocence, otherwise it might, perhaps, have been better for her if she had lost her crown and life, together with her husband.'"

The terms in which the acquittal of Bothwell was pronounced, are not the least singular feature in this unhappy transaction.

"That the production of further proofs could not be allowed, and that it was a sufficient reason for rejecting the application of Lennox, because he had said, in his accusation, that the murder had been committed on the 9th in the evening, whereas the deed was perpetrated on the 10th, two hours after midnight."

Of Bothwell's guilt there can, indeed, be no reasonable doubt; his subsequent marriage to the queen goes far to establish her complicity.

"Three months after the murder of Darnley, three weeks after the pretended rape, fourteen days after the divorce, Mary married Bothwell, the murderer of her husband, both according to the Roman Catholic and the Protestant rites. If any excuse or explanation can be found for this wretched weakness, this indifference to all warnings and facts, this dreadful indiscretion, it can only be in the insanity of passion, which was shown in the sequel in other ways: whereas it is contrary to all the facts, and absolutely absurd, when Mary's advocates say, that the notion of passion is not supported or confirmed by any historical testimony. These infatuated advocates forget that if that motive is reasoned away, there does not remain the remotest inducement for compassionate interest, but only an abyss of vices and crimes."

But the presumption raised against Mary by her insane conduct on this occasion, is not conclusive evidence of her guilt; and Von Raumer supports his case by an attempt to establish the authenticity of the letters and sonnets produced before the Scottish parliament. He thus sums up the evidence:—

"The contents and form of the letters agree with the sonnets, and the credibility of both is again confirmed by the depositions of those who, after the fall of Mary, were called to account, and executed for their participation in the King's murder, as well as by the whole course of the events. Some allusions, which are in themselves unintelligible, were explained a century afterwards by Mary's correspondence with her Ambassador in Paris. Forgers could not be acquainted with the subject of these allusions, they would certainly not have gone so much into detail on a number of things which were not connected with the main point, and must necessarily make the deception so much easier to be discovered: least of all would they have ventured into the domain of lyric poetry, and would have expressed the participation and guilt of Mary in much plainer, positive terms. Both the letters as well as the sonnets give evidence of a mind entirely under the dominion of the passion of love; they prove, not in plain words, but sufficiently for every impartial person, that Mary lived on a footing of improper intimacy with Bothwell, and was aware of his plans to murder her husband."

Mary's guilt, though ever so fully proved, would not justify her detention by Elizabeth; and our author quotes the queen's instructions to her ambassador in France, as proof that there was reason to believe that the exiled queen trusted, by means of a marriage with the Duke of Norfolk, not only to recover Scotland, but to make good her claim to the throne of England. We shall make one short extract from this remarkable document: our readers will probably be amused at the crafty reference to Catherine de Medici, whose old rivalry of Mary probably rendered her inclined to the side of Elizabeth.

"And in this sort you may say, we have willed you briefly to declare her dealing to abuse us, and to aspire to that state from the which we, by God's goodness, doubt not during our life to keep her.

And you may say to the Queen mother, because her experience by years serveth her to judge of such matters better than her son; she can well enough think that in this, so long a practice, tending so high a matter, begun in October, and not to us known before August, being the space almost of ten months; there were many particular devices, which now are to us sufficiently known, tending to the consummation of no small enterprise; for we find that this device of marriage was, in the meaning of her and hers, but an entry to her greater designs; and surely right sorry we are, yea, half ashamed, to have been thus misled by her whom we have so benefited by saving of her life; to whom also we have shewed otherwise great favours, having been heretofore our mortal enemy, as is well known to the world."

The trial and execution of Mary are justified on the same grounds as her detention,—namely, her plots to remove her heretical cousin from the throne of England. Raumer states with great force and clearness the evidence that connects her with Babington's conspiracy, but he manifestly feels that putting her to death was a measure that even her guilt could not excuse. He extenuates it, by showing that Elizabeth's constant explanation was true,—namely, that she designed the warrant only to be in readiness, in case of an insurrection or the landing of foreign troops, but that Davison, contrary to her orders, showed it to the Lords of the Council, who hastened to act on it, fearing that she might retract. The remarkable report of the French ambassador, Chateaufort, tends strongly to confirm this view of the subject.

"I did not intend to write anything respecting the Queen of Scotland, but Queen Elizabeth took me by the hand, led me to a corner of the room, and said, 'since I last saw you, the greatest vexation and the greatest misfortune of my whole life has befallen me, I mean the death of my cousin.' She swore by God, and with many oaths, that she was innocent of it. It was true the warrant had been signed by her, but only with a view to satisfy her subjects, and for the same reason, she had not listened to the intercessions of the French and Scotch ambassadors. But in truth, continued she, 'I never entertained the design of having her executed. Only if a foreign army had landed in England, or a great insurrection in favour of Mary had broken out, in such a case I confess, I might, perhaps, have ordered her death; but never in any other. My Counsellors, among whom are four now here present, played me a trick, for which I cannot yet console myself. As true as God lives, if they had not served me so long, if they had not acted on a conviction that it was for the good of their country and their Queen, they should have lost their heads. Do not think that I am so wicked as to throw the blame upon a petty secretary, if such were not the fact. But this death will, for many reasons, be a weight upon my heart as long as I live.'"

Von Raumer is, we think, even more successful in his defence of Elizabeth's conduct to Leicester and Essex; and he has brought to light many estimable traits in her character, both public and private, that go far to justify the pride with which Englishmen have long been accustomed to regard her glorious reign.

*The Correspondence of Lady Mary Wortley Montagu.* Edited by Lord Wharcliffe. 3 vols. 8vo. Bentley.

We have now as many titled ladies and gentlemen amongst our *littérateurs*, in proportion to relative numbers, as among fashionable arrivals at Cheltenham or Bath. Yet the history of Lady Mary Wortley Montagu's Letters is a curious proof of the reluctance with which the aristocracy at first descended, or permitted their relations to descend, into the common world of letters. That Lady Mary intended her Letters for publication, seems beyond question, from the fact of her having given a copy to the Rev. Mr. Sowden. But her daughter Lady Bute, having heard that Mr. Sowden possessed such a copy,



gave five hundred pounds for the MSS. By some disgraceful manoeuvre, how, or by whose double-dealing effected, is unknown, they were published notwithstanding. Still there was nothing like certainty as to their general accuracy, until the Rev. J. Dallaway published an edition in 1803, "by permission of the Earl of Bute." The present edition comes forth under the fostering care of Lord Wharnccliffe, who is enabled to add many original letters, and introduce the whole by some pleasant biographical anecdotes, to which, as the work has arrived late, we mean to confine our extracts for the present. Here is one of Lady Mary's childhood:—

"As a leader of the fashionable world, and a strenuous Whig in party, Lord Kingston, her father, of course belonged to the Kit-cat club. One day, at a meeting to choose toasts for the year, a whim seized him to nominate her, then not eight years old, a candidate; alleging that she was far prettier than any lady on their list. The other members demurred, because the rules of the club forbade them to elect a beauty whom they had never seen. 'Then you shall see her,' cried he; and in the gaiety of the moment sent orders home to have her finely dressed, and brought to him at the tavern, where she was received with acclamations, her claim unanimously allowed, her health drunk by every one present, and her name engraved in due form upon a drinking-glass. The company consisting of some of the most eminent men in England, she went from the lap of one poet, or patriot, or statesman, to the arms of another, was feasted with sweetmeats, overwhelmed with caresses, and, what perhaps already pleased her better than either, heard her wit and beauty loudly extolled on every side. Pleasure, she said, was too poor a word to express her sensations; they amounted to ecstasy: never again, throughout her whole future life, did she pass so happy a day. Nor indeed could she; for the love of admiration, which this scene was calculated to excite or increase, could never again be so fully gratified: there is always some allaying ingredient in the cup, some drawback upon the triumphs of grown people. Her father carried on the frolic, and, we may conclude, confirmed the taste, by having her picture painted for the club-room, that she might be enrolled a regular toast."

*Manners of our Ancestors.*—"Lord Dorchester, having no wife to do the honours of his table at Thoresby, imposed that task upon his eldest daughter, as soon as she had bodily strength for the office; which in those days required no small share. For the mistress of a country mansion was not only to invite—that is, urge and tease—her company to eat more than human throats could conveniently swallow, but to carve every dish, when chosen, with her own hands. The greater the lady, the more indispensable the duty. Each joint was carried up in its turn, to be operated upon by her, and her alone;—since the peers and knights on either hand were so far from being bound to offer their assistance, that the very master of the house, posted opposite to her, might not act as her erouper; his department was to push the bottle after dinner. As for the crowd of guests, the most inconsiderable among them—the curate, or subaltern, or squire's younger brother,—if suffered through her neglect to help himself to a slice of the mutton placed before him, would have chewed it in bitterness, and gone home an affronted man, half inclined to give a wrong vote at the next election. There were then professed carving masters, who taught young ladies the art scientifically; from one of whom Lady Mary said she took lessons three times a week, that she might be perfect on her father's public days; when, in order to perform her functions without interruption, she was forced to eat her own dinner alone an hour or two beforehand."

The following are clever sketches of the husband of Lady Mary and his father:—

"Mrs. Wortley, the mother of the family, from whom it derived both estate and name, died before Lady Mary Pierrepont became acquainted with any branch of it: therefore all she could tell concerning her was, that she had been forced to demand a separation from her husband, and that her son always spoke of his father's conduct towards her with re-

sentment and indignation. For Mr. Sidney Montagu had not breathed in the atmosphere of Charles the Second's reign during his best years without inhaling some of its poison. This old gentleman and the scenes surrounding him, were distinctly recollected by his grand-daughter. She described him as a large rough-looking man with a huge flapped hat, seated magisterially in his elbow-chair, talking very loud, and swearing boisterously at his servants. While beside him sat a venerable figure, meek and benign in aspect, with silver locks overshadowed by a black velvet cap. This was his brother, the pious Dean Montagu, who every now and then fetched a deep sigh, and cast his eyes upwards, as if silently beseeching Heaven to pardon the profane language which he condemned, but durst not reprove. Unlike as they were in their habits and their morals, the two brothers commonly lived together.

"It is hard to divine why, or on what authority, Mr. Edward Wortley has been represented by late writers as a dull phlegmatic country gentleman—'of a tame genius and moderate capacity,' or 'of parts more solid than brilliant,'—which in common parlance is a civil way of saying the same thing. He had, on the contrary, one of those strong characters that are little influenced by the world's opinion, and for that reason little understood by the unthinking part of it. All who really knew him while living held him a man distinguished for soundness of judgment and clearness of understanding, qualities nowise akin to dullness; they allowed him also to be a first-rate scholar; and as he had travelled more than most young men of his time, a proof will presently appear that he surpassed them in the knowledge of modern languages. Polite literature was his passion; and though our having a taste for wit and talents may not certainly imply that we are gifted with them ourselves, yet it would be strange if the alderman-like mortal depicted above had sought out such companions as Steele, Garth, Congreve, Mainwaring, &c. or chosen Addison for his bosom friend. The only picture of Mr. Wortley in existence belonged to Addison, from whose daughter Lady Bute obtained it through her (Miss Addison's) half-sister, Lady Charlotte Rich. It is now in the possession of Lord Wharnccliffe. The face seems very young, and, in spite of wig, cravat, and other deforming appendages, very handsome."

Some interesting particulars of Lady Mary's marriage:—

"After some time spent in fluctuations, disputes, and lovers' quarrels, Mr. Wortley at length made his proposals to Lord Dorchester, who received them favourably, and was very gracious to him, till the *Grim-gribber* part of the business—the portion and settlements—came under consideration; but then broke off the match in great anger, on account of a disagreement which subsequent events have rendered memorable. We see how the practice of a man's entailing his estate upon his eldest son while as yet an unborn child, an unknown being, is ridiculed in the *Tatler* and *Spectator*; whose authors, it may be observed, had not estates to entail. Mr. Wortley, who *had*, entertained the same opinions. Possibly they were originally his own, and promulgated by Addison and Steele at his suggestion, for, as he always liked to think for himself, many of his notions were singular and speculative. However this might be, he upheld the system, and acted upon it, offering to make the best provision in his power for Lady Mary, but steadily refusing to settle his landed property upon a son who, for aught he knew, might prove unworthy to possess it—might be a spendthrift, an idiot, or a villain.

"Lord Dorchester, on the other hand, said that these philosophic theories were very fine, but his grandchildren should not run the risk of being left beggars; and, as he had to do with a person of no common firmness, the treaty ended there.

"The secret correspondence and intercourse went on as before; and shortly Lady Mary acquainted her lover that she was peremptorily commanded to accept the offers of another suitor. \* \* Lord Dorchester seems to have asked no questions touching her inclination in either instance. \* \* Lady Mary nevertheless declared, though timidly, her utter antipathy to the person proposed to her. Upon this, her father summoned her to his awful presence, and,

after expressing surprise at her presumption in questioning his judgment, assured her he would not give her a single sixpence if she married anybody else. She sought the usual resource of poor damsels in the like case, begging permission to split the difference (if we may so say), by not marrying at all; but he answered that then she should be immediately sent to a remote place in the country, reside there during his life, and at his death have no portion save a moderate annuity. Relying upon the effect of these threats, he proceeded as if she had given her fullest and freest consent; settlements were drawn, wedding-clothes bought, the day was appointed, and everything was made ready, when she left the house to marry Mr. Wortley."

Here is Lord Wharnccliffe's opinion on the often-discussed subject, why Lady Mary left England, and resided so many years abroad. It appears to us that, when in England, she and her husband seldom lived long together.

"Why Lady Mary Wortley left her own country, and spent the last two-and-twenty years of her life in a foreign land, is a question which has been repeatedly asked, and never can be answered with certainty, for want of any positive evidence or assurance on the subject. It is very possible, however, that the solution of this supposed mystery, like that of some riddles which put the ingenuity of guessers to the farthest stretch, would prove so simple as to leave curiosity blank and baffled. Lady Mary writing from Venice (as it appears, in the first year of her absence), tells Lady Pomfret that she had long been persuading Mr. Wortley to go abroad, and at last, tired of delay, had set out alone, he promising to follow her; which, as yet, parliamentary attendance and other business had prevented his doing; but, till she knew whether to expect him or not, she could not proceed to meet her (Lady Pomfret) at Rome. If this was the real truth, and there seems no reason to doubt it, we may easily conceive farther delays to have taken place, and their re-union to have been so deferred from time to time, that, insensibly, living asunder became like the natural order of things, in which both acquiesced without any great reluctance. But if, on the contrary, it was only the colour they chose to give the affair; if the husband and wife—she in her fiftieth year, he several years older—had determined upon a separation, nothing can be more likely than that they settled it quietly and deliberately between themselves, neither proclaiming it to the world, nor consulting any third person; since their daughter was married, their son disinherited and alienated from them, and there existed nobody who had a right to call them to an account or inquire into what was solely their own business. It admits of little doubt that their dispositions were unsuitable, and Mr. Wortley had sensibly felt it even while a lover. When at length convinced that in their case the approach of age would not have the harmonising effect which it has been sometimes known to produce upon minds originally but ill-assorted, he was the very man to think within himself, 'If we cannot add to each other's happiness, why should we do the reverse? Let us be the friends at a distance which we could not hope to remain by continuing uneasily yoked together.' And that Lady Mary's wishes had always pointed to a foreign residence is clearly to be inferred from a letter she wrote to him before their marriage, when it was in debate where they should live while confined to a very narrow income. How infinitely better would it be, she urges, to fix their abode in Italy amidst every source of enjoyment, every object that could interest the mind and amuse the fancy, than to vegetate—she does not use the word, but one may detect the thought—in an obscure country retirement at home!

"These arguments, it is allowed, rest upon surmise and conjecture; but there is proof that Lady Mary's departure from England was not by any means hasty or sudden; for in a letter to Lady Pomfret, dated the 2nd of May 1739, she announces her design of going abroad that summer; and she did not begin her journey till the end of July, three months afterwards. Other letters are extant affording equal proof that Mr. Wortley and she parted upon the most friendly terms, and indeed as no couple could have done who had had any recent

quarrel or cause of quarrel. She wrote to him from Dartford, her first stage; again a few lines from Dover, and again the moment she arrived at Calais. Could this have passed, or would the petty details about servants, carriages, prices, &c. have been entered into between persons in a state of mutual displeasure? Not to mention that his preserving, docketing, and indorsing with his own hand even these slight notes as well as all her subsequent letters, shows that he received nothing which came from her with indifference. His confidence in her was also very strongly testified by a transaction that took place when she had been abroad about two years. Believing that her influence and persuasions might still have some effect upon their unfortunate son, he intreated her to appoint a meeting with him, form a judgment of his present dispositions, and decide what course it would be best to take, either in furthering or opposing his future projects. On the head of money, too, she was to determine with how much he should be supplied, and very particularly enjoined to make him suppose it came, not from his father, but herself. These were full powers to delegate;—such as every woman would not be trusted with in the families where conjugal union is supposed to reign most uninterruptedly."

We shall now add a few miscellaneous anecdotes:—

*Addison's Daughter.*—"Miss, or Mrs. Addison, Addison's daughter by Lady Warwick, and his only child, far from having sufficient endowments to keep up the credit of her great name, was one of those singular beings in whom nature seems to have left the mind half finished; not raised to the average height of human intellect, yet not absolutely imbecile, nor so devoid of judgment in common everyday concerns as to need the guardianship of the law. With this imperfect understanding she possessed a gift, which, it is said, may sometimes be found where there is no great power of thinking,—such an astonishing memory that she could repeat the longest sermon word for word after hearing it once, or get by heart the contents of a whole dictionary. As she inherited all her father had to leave, her circumstances were affluent; but, by the advice of her friends, she lived in retirement at a country-seat, and never attempted to enter the world."

*The Mother of George the First.*—"When Lord Halifax and Lord Dorset were dispatched by the Whig administration upon the welcome errand of announcing to her the act of parliament that secured the Hanover succession, at the same time carrying the garter to the Electoral Prince, her grandson, they were received, as may be supposed, with every mark of distinction. At their first formal audience, as they commenced a set speech, after delivering their credentials, the old Electress, who was standing, gave a kind of start, and almost ran to one corner of the room, where, fixing her back against the wall, she remained stiff and erect as if glued to it, till the ceremony ended, and they withdrew. Her behaviour being in all other respects very dignified and decorous, they were at a loss to divine what could have occasioned this extraordinary *morce*, and very curious to discover the meaning of it; a secret which Lord Halifax at length got at, by dint of sifting and cross-questioning her courtiers. She had suddenly recollected that there hung in that room a picture of her cousin, the Pretender, and, in a fright lest it should catch their eyes, could hit upon no expedient to hide it but by screening it with her own person. The good Princess, however, was not in the least disloyal to herself; she harboured no dislike to the prospect of a crown, nor any scruples about accepting it; but, nevertheless, valuing her Stuart-descent, she had a family feeling for the young man, whom she firmly believed to be as much James the Second's son as George the First was her own. That is to say, she was what at the time all England would have styled 'a rank Jacobite.'"

*Adventures in the Moon, and other Worlds.*  
Longman.

PHILOSOPHICAL fiction is in its nature a cumbersome and tedious mode of inculcating opinion. Originating in necessity, belonging primarily to ages and countries where the free expression of thought is dangerous, if not prohibited, it excites

the expectation of bringing before us truths for which the world is scarcely ripe, or satires whose direct application would be hazardous. In some few instances the beauty of the fiction may be allowed to atone for the deficiency of the philosophy, but even in these rare examples the mind feels in the end some little disappointment, and the thought involuntarily rises, "might not a plain tale serve just as well?" The author of the journey to the Moon was certainly not driven by necessity to the use of apologue; every opinion he promulgates, every moral lesson he strives to enforce, might have been embodied in the plainest terms, for they are among the long-established common-places. The fiction itself is a mere expansion of Aristotle's whimsical notion, that all things lost on earth are preserved in the Moon; a notion sufficiently amusing in a stanza, but wearisome and absurd beyond endurance, when wire-drawn over some hundred and fifty pages. Still the work is not without occasional indications of talent; there is frequently humour in the grouping that atones for the poverty of the invention, and the selection of incidents is usually in good taste. Among the bottles of lost hopes, we find:—

"Seeing on one of these bottles the primacy of England, as the hope contained in it, I looked for the name in some curiosity, to know who had aspired so high, expecting it to be some celebrated divine. The name was that of a clergyman, who had passed his whole life on a curacy of a hundred pounds a year. He had died at the age of seventy-six, and no doubt his age, poverty, and infirmities had been greatly relieved by the expectation of being primate. The office of prime minister had for many years been the hope of a man, who had been known to speak in parliament twice, on one of which occasions he was manifestly applauded. To be the greatest of English poets, was hoped for by a young man, on no other provocation than the having written some verses in a newspaper."

There is some truth in the satire on the passion for the description of localities, so prevalent with many of our modern writers; though this we think almost a banished folly, its very excess having, to some extent, wrought its own cure.

"Modern literature is overrun with trees, and diversified with hill and valley, far beyond the bleak writings of former ages. Nor are these landscapes confined to poetry. It is impossible that even a novel should succeed without several well-wooded chapters, and indeed there is scarcely any subject too austere to admit this kind of beauty: the most abstract reasoning may be rendered more clear by a well-written grove or mountain. Any young man, therefore, who resolves to be a poet, instead of applying himself to books, and filling his mind with the thoughts of others, has recourse for his education to rocks and woods, which, in modern language, are called nature, and from these he derives all his knowledge and poetical spirit. Indeed, he has only to roam amongst mountains, and write down the verses which they dictate."

The law of modern publishers, which fixes three volumes to be the exact length of novel, tale, or romance, is fair game for ridicule.

"A writer of novels produces three volumes as punctually as a pigeon lays two eggs. This is a great hardship to the lovers, who are delighted with each other in the first chapter, and might accomplish their union in a few pages, if they were not maliciously undermined by the author, who involves them in difficulties which cost him infinite thought and study, and thus are they obliged to pass through the three volumes with perpetual disappointment and vexation. I am not able to give any reason for this modern law, that every novel should be divided into three, any more than I can account for the ancient decree that comedies should consist of five acts; but it is well known that any romance in more or fewer volumes than three would be instantly rejected by the booksellers, who have a peculiar sagacity in judging what circumstances will gain a good reception for a new book. Thus the author of the 'Tale of a Tub' informs us, that a bookseller, to whom he first offered

that work, assured him it could not possibly succeed unless in the following year there should be a scarcity of turnips."

Among the lost schemes of benevolence, we find mention of a class which is almost peculiar to England, and whose excesses do not always come in the pardonable shape of harmless absurdities.

"Men were formerly satisfied with relieving the distresses which they saw and heard; but there is now a large body of men in England who busy themselves with the troubles of distant nations, and consider all sufferings on the farther side of the globe as their own calamities. It is well known how many persons of all ranks in England pined away under the lashes inflicted upon the negroes in the West Indies. Others could not be cheerful as long as Greece was under the dominion of Turkey; and another party, who were not concerned either about Greece or the negroes, regarded themselves as the most unfortunate of men because in India widows sometimes burned themselves at the funerals of their husbands. How would one of the ancient moralists admire the dismay which has been caused in England by the conflagration of an old woman in the East!

"It is observable that one who is thoroughly inspired with this remote pity disdains to do a kindness in his own hemisphere, and despises that superficial humanity which makes us supply the wants of those who are immediately round us. He can only pity at a distance, and feels compassion in proportion to the number of leagues that intervene between him and the sufferer. He can see with firmness the starvation of those who live near him, but shudders to think that a man may be hungry two thousand miles off. Thus he claims a share in the misery of every man at a sufficient distance: a lash inflicted on the other side of the Atlantic makes a mark upon his back—he is flogged with the negro, enslaved with the Greek, and burned to ashes with the Indian widow."

We have selected some of the most striking of the author's lessons, and fear that they will be deemed scarce worthy a visit to the Moon; but while we object to the form of the instruction, we must not be understood to condemn the substance. The author is a correct, though a superficial thinker; and if he had ushered his doctrines to the world with less parade, they might have been read with pleasure as the observations of an agreeable companion, and by some with profit.

*Portugal and Galicia, with a Review of the Social and Political State of the Basque Provinces; and a few Remarks on Recent Events in Spain.* 2 vols. Murray.

"The greater portion of this work," says the author, "has been long written." It cannot, therefore, be expected to record the opinions of the great parties which are now struggling for superiority, both in Portugal and in Spain. However much the *political* reader may be disappointed in this intimation, it is to us the more agreeable, from our unwillingness to express any opinion on such subjects. The *Athenæum* is an arena which excludes, as far as practicable, both religious and political combatants, and admits only literary gladiators. Yet the author before us frequently indulges in reflections which have a reference to passing events; and readers whose attention is absorbed by them, will find something to gratify it in the perusal of these volumes.

The author embarked for Lisbon on the 28th of July 1827, and reached his destination on the 2nd of August. A steam-packet is not the most favourable theatre of observation; and the only objects which were likely to interest him were two passengers,—Mr. Wolff, the romantic missionary, and his equally romantic help-mate, Lady Georgiana. They were proceeding to the Holy Land, with most extravagant expectations, yet with an intensity of faith that cannot fail to inspire us with respect. Lisbon did not long detain our author, as his purpose was evidently



to explore the rural districts of northern Portugal. In his way from the capital to Oporto, he is very descriptive,—often eloquent. Indeed, it is scarcely possible for any one, who has merely the feelings of our common nature, to traverse some of those romantic and most lovely scenes, without being powerfully impressed by them: in a poet, as the tourist evidently is, it is not to be expected. And there is throughout the volume a tone of feeling so amiable, so gentlemanly, that he is, beyond comparison, the most agreeable traveller we have accompanied for many years. There is often, too, an acuteness of observation, and a novelty of information, associated with this perpetual good-humour, that do as much honour to the head as to the heart of the writer. Profound reflection he does not exhibit; nor do his allusions to former times prove that he has penetrated very deeply into the vast stores of peninsular history; but in a tourist the absence of both is excusable, and perhaps a positive advantage.

In a voyage down the river to Oporto, the channel is sometimes so narrowed between hills, as to form a dark ravine. Respecting one there is an old Moorish superstition, that may be more interesting to the reader than any description of scenery, however animated.

"The entrance into this striking ravine was formerly guarded by a Moorish fort, which still frowns over the water. There is a superstition connected with this castle, common to many of the old Moorish towers—that of the Moira Encantada, or enchanted Moors, a superstition well known and widely credited in parts of Portugal. The peasantry believe that, although the Moorish race is extinct, the Moorish power has not altogether ceased; for that here, and in almost every tower where the Saracens once ruled with feudal sway, an enchanted Moors still haunts the spot, and hovers round the undiscovered treasures of the castle. Last relic and representative of a departed people, and, since the dreary day of their expulsion, sole guardian of their buried wealth, she stands a link between the living and the dead; and, superior to mortal destiny, defies alike the lapse of ages and the stroke of death. Though bound by some mysterious tie to a heathen and once hostile race, there is no fierceness in her mood of mind; there is no terror in her look; for when, at the earliest dawn of day, the light dew sparkles the mountain and the rock, and again when the setting sun sheds its last melancholy glories on the Moors' untenanted abode, she is seen clad in the flowing garments of her race, leaning against some broken arch, some ruined monument of national glory, as one who mourns but seeks not to avenge. She shuns the glare of day, but does not fly from those who court her: sometimes she weaves her spells around a favoured individual and shields him from mischance, and yields him a portion of her buried gold. It is no sin to seek a Moira; and in return for her imagined kindness and protecting care, and as if in sorrow for their fathers' cruel injuries against her Moorish ancestors, the peasantry atone for past misdeeds by present love. The wild beauty of the ruin was perhaps enhanced by this sad but pleasing legend. And now emerging from the defile, the river again expanded, and we passed through a succession of gentler scenes, their natural beauty heightened by the tints of the setting sun, and, still later, by the soft, full light of the moon."

In his journey from Oporto into Galicia, he gives us another of these popular marvels; he was approaching Ponte de Lima, but he and his servant lost their way.

"Soon afterwards we lost our way, and entered a pass, which was so narrow that two horsemen could not ride abreast: the rocks rose so high on each side, and the branches overhead formed so dense a canopy, that the mouth of this pass resembled the entrance of a subterranean cavern; and as I proceeded, the darkness was not partial, but absolute. The beautiful fictions of the poets recurred to my mind, and I almost fancied myself descending into the infernal regions. Our progress was unsafe, as the ground was covered with huge stones, and pools of water

everywhere abounded. When we at length emerged from this gloomy defile, and found ourselves again in the midst of the deep forest, all indications of a track had vanished, and I was preparing to take my night's repose on the heath, when Antonio was attracted by a distant light. He reluctantly accompanied me to the spot whence it appeared to proceed; for I should here observe, that a light seen at a late hour in the dark wood, or on the lonely moor, is regarded with superstitious fear by the inhabitants of these wild districts, as it is supposed to be kindled by weird women, known familiarly by the name of Bruchas, hags who maintain a direct intercourse with the great Author of evil, and hold conference with him at midnight on some dreary spot.

"As their dwellings are often distant from the scene of these impious assemblies, they acquire the power of transporting themselves to the accursed place of meeting by the most dreadful means, anointing themselves with a preparation strongly impregnated with the blood of children, and pronouncing the following potent spell.—*Por cima de vallado por baixo de telhado*.—Over the eaves and under the roofs let us go to our fate." It is believed that any mistake in the exact formula of words is a source of the greatest danger. A man who, in ignorance of her fearful nature, had married a Brucha, is said to have seen her leave the bridal bed at midnight, and, supposing him to be asleep, perform her mystic rites, and then, pronouncing the fated words, fly up the chimney. Prompted by some strange impulse, he endeavoured to follow her example, but transposing the magic words, was dashed against the roofs of houses, and found on the following morning mutilated and in a dying state.

"When the sisterhood are assembled, the devil appears in the shape of an enormous goat, and receives the most degrading acts of homage; after which these women, whose personal appearance is described as very revolting, become transformed into beautiful girls, of whom the Prince of Darkness selects the fairest. A scene of frantic revelry ensues; and then the real business of the night begins, the arch-fiend enjoining them to tempt certain individuals, and instructing them in the mode best calculated to destroy their victims, body and soul. The meeting disperses before the break of day, but woe to the traveller who chances to meet the dreadful Bruchas returning to their dwellings; for by kindling false lights they allure him from his path into imminent peril, then leave him in total darkness, and appal him by their loud and fiendish laugh."

A third superstition, and we have done with this branch of the subject. The author was travelling from Lugo to Santiago, with soldiers and muleteers.

"They spoke of the distant Beira, and shuddered as they named the Escolares, the dreadful wolf-impellers, the lonely wanderers of the mountain, the servants of the Prince of Darkness! Assuming mortal shape, and seated on some lofty pinnacle, they hail, with fiendish joy, the snow-storm gathering at their feet, they see it whiten all the land and know their hour of strength is come! Subject to them, but terrible to all beside, the wolves assemble at their viewless bidding, and obey the sign that sends them headlong on their desperate course. Woe to the hapless peasant who has waked the vengeance of the Escolar, for lo! the hell-commissioned wolf comes down upon his fold. His trusty dog, that never shrank from mortal encounter, copes not with such unhallowed strength, and quails beneath the super-natural eye! In vain his master points the unerring rifle; the bullet will not strike, or bounds innocuous from the charmed skin. Flight is the shepherd's only refuge, destruction waits upon his flock, and desolation sits upon his hearth!"

New works have, within these few days, come thick upon us, so that we are compelled to defer a further notice until next week.

#### OUR LIBRARY TABLE.

*The Forsaken*.—A lady of high rank, extraordinary beauty, and no less extraordinary pride,—in short, one of those Almack's Lady Macbeths, whose silks and feathers rustle awfully in so many of our modern novels,—after bearing to her lord several daughters, when on the point of once again becoming a mother,

becomes acquainted with the frailty of a confidential friend, the tempter being her own husband. She promises to forgive this,—nay, undertakes to connive at its concealment, should its consequences be necessary to the fulfilment of her purpose of providing an heir to her husband's vast estates,—that is, if she should bear a daughter, and her friend a son; in which case the children are to be changed,—the shame hidden,—and the poor girl thrust out to take her chance in the world, and be replaced by an interloper. Such (and our readers will agree with us in judging the invention as monstrous as it is disagreeable) is the *kernel* of this novel, which relates the fortunes of the 'Forsaken,' and must be called a tale of incident rather than of character. It is loosely put together, but not unpleasantly written. It would have required, however, no common graces of style, no common observation of character, to enlist the sympathy and belief of the reader in a story so widely at variance with nature and good feeling.

*Gleanings in Poetry, with Notes and Illustrations*, By Richard Batt.—This is a portly volume of 620 pages! "gleaned," Mr. Batt calls it, from the modern poets; the "notes and illustrations" being also "gleaned" from our prose writers. The nature and character of such "gleanings" Mr. Batt knows just as well as we do, for he states in his preface that he cannot do otherwise than offer his grateful acknowledgments to Southey, Wordsworth, and James Montgomery, for having "so liberally permitted him to glean in the rich harvest-field of their labours." Now, if he thought it decent and proper to ask their permission, and holds their permission a proof of liberality, was it not equally so to ask the permission of others, in whose rich harvest-field he has been glean- ing? The "gleanings" from those writers specifically referred to, do not probably amount altogether to one-twentieth part of his work. We ask, then, what right or title he has to the remaining nineteen-twentieths? So case-hardened are these literary pirates become, that Mr. Batt has the assurance to announce a second series,—that is to say, another 600 pages of "gleanings," if this, the first, be well received,—that is to say, if its sale be remunerating; and to add, with honest dullness, that he has "ample materials."

*Facts and Cases in Obstetric Medicine*, by J. T. Ingleby.—A Treatise on Tetanus, &c. by Th. Blizard Curling.—Two strictly professional works; from which we can extract nothing for our general readers. We therefore content ourselves with a simple announcement of their existence; that our country medical subscribers may know what to look for, if interested in the subjects.

*Chambers's Educational Course—Rudiments of Chemistry*.—We are happy to say that this is a useful manual, calculated to lead the student to that practical knowledge of things, which can alone enable him to understand the theory of their relations; and thus to conduct him through the same path by which nature introduces us to a knowledge of the external world.

*List of New Books*.—A Treatise on the Structure of the Ear, and on Deafness, by A. W. Webster, 8vo. 3s. bds.—Physiology applied to Health and Education, 5th edit. royal 12mo. 7s. 6d. bds.—Adcock's Engineer's Pocket Book, 1837, 6s. roan tuck.—The Excitement, for 1837, 18mo. 4s. 6d. roan embossed.—Thomson's British Annual, for 1837, 18mo. 3s. 6d. cl.—Chapters on Flowers, by Charlotte Elizabeth, 12mo. 6s. cl.—Temptation; a Treatise on Satanic Influence, by the Rev. S. Ransom, 18mo. 2s. 6d. cl.—The Merchant's Daughter, 3 vols. post 8vo. 3s. 6d. bds.—The Forsaken; a Tale, 2 vols. post 8vo. 16s. bds.—Davies on Divine Agency, 18mo. 4s. cl.—Abercrombie on the Intellectual Powers, 7th edit. 7s. cl.—Kearsley's Tax-Tables, for 1837, 1s. swd.—The Lady's Cabinet Lawyer, 18mo. 3s. 6d. cl.—Miriam, 5th edit. 6s. 6d. cl.—Warren's Extracts from Blackstone, for the Use of Schools, 12mo. 6s. 6d. cl.—Simeon's Works, 8vo. Vol. XVII. to XXI. 10s. each. cl.—Adventures in the Moon and other Worlds, post 8vo. 12s. cl.—Hackett's Student's Assistant in Astrology and Pneumology, 18mo. 5s. cl.—Gray's Elegy in a Country Churchyard, cr. 8vo. with Illustrations, 9s. cl.—Pratt's Law for Inclosing Open and Arable Fields, 12mo. 6s. bds.—Bickersteth's Guide to Prophecy, 5th edit. 6s. cl.—Brookes on the Prophecies, 6s. 6d. cl.—Hodgkin's Lectures on Morbid Anatomy, Vol. I. 10s. 6d. cl.—The Juvenile Preacher, by the Rev. Alexander Fletcher, 18mo. 1s. 6d. cl.—Buddolph's Churchman, 2nd edit. 18mo. 1s. cl.—Afflictions of Life, with their Antidotes, by Mrs. H. Cruso, 12mo. 4s. 6d. cl.—Matthews's Marriage and Registration Act, 12mo. 6s. bds.—The Book of Christmas, by T. K. Hervey, new edit. 12mo. 12s. bds.—Memoirs of William Carver, 18mo. 4th edit. 3s. cl.—Fletcher's (Rev. John) Works, Vol. III. new edit. 12mo. 4s. 6d. cl.—The Medical Pocket Book, 1837, 2s. 6d. roan.—Rosie Spirit-

tuelle, 1s. 6d. tuck.—Horne's Daily Communings, 4th edit. 2s. roan.—Daily Thoughts on Important Subjects, 1s. roan. Little Library, (Biblical Illustrations,) 3rd edit. 4s. hlf.-bd.—Whateley's Logic, 6th edit. 8vo. 12s. bds.—Hall's Trigonometry, 2nd edit. 8vo. 7s. 6d. bds.—Moseley's Elements of Arithmetic, 12mo. 3s. bds.—Lardner's Cabinet Cyclopædia, Vol. 85, (History of Russia, Vol. II.) 6s. cl.—Symes's Principles of Surgery, 2nd edit. 8vo. 14s. bds.—Shakespeare's Dramatic Works, 60 Illustrations, royal 12mo. 12s. cl.—Jewsbury's Letters to the Young, 4th edit. 12mo. 6s. cl.—Marshall's Fenelon, 10th edit. 12mo. 6s. cl.—The Life of Christ in the Words of the Evangelists, 18mo. 5s. 6d. cl.; 7s. alk.—Medical Botany, 3 vols. royal 8vo. 6l. 6s. cl.—Illustrations of the Old and New Testament, 8vo. 20s. cl.—Walch's Aristophanes, Vol. I. 8vo. 15s. cl.

#### OUR WEEKLY GOSSIP ON LITERATURE AND ART.

A pamphlet has been forwarded to us, containing the evidence taken before the Committee of the House of Commons, relating to the art of engraving, and an account of the connexion of engraving with the Royal Academy. Of the evidence we think little; had the engravers stuck to their text,—had they spoken of their art in England in reference to other countries, we should have listened with more satisfaction; but when Mr. Burnet tells us that our "Historical Painters are better than those of France and Germany," we may admire his patriotic zeal, but have no great confidence in his judgment. The sketch however, prefixed, of the connexion of engraving with the Royal Academy, is one of those curious exposures of facts, which everybody is presumed to know, and yet which few persons do know. It appears that by the original laws of the Academy, engravers were excluded altogether. Subsequently, a law was made to admit six engravers as *Associates only*. Now, say the engravers, and most justly, the Royal Academy has no right to fix inferiority on us. They should either admit us as co-equals, as engravers are admitted into the Academies of Rome, Florence, Paris, &c., or not admit us at all. "It is impossible," says Mr. Pye, "to imagine that the law resulted from the unimportance of the art itself, or from any demerit on the part of its professors, when we recollect Sir Robert Strange, Woollett, Vivares, and Sharpe, whose works are still sought after and admired throughout Europe; and, at the same time, learn from the catalogues of the Royal Academy exhibitions, that watch-chasers, flower-painters, die-engravers, and enamel painters, have been Academicians; and also artists of other classes whose works are now unknown, or not esteemed, and whose names are merely connected with art by being printed in those catalogues."—"To keep the number of Associate Engravers full," says Mr. Burnet, "they have been obliged to elect engravers of an inferior walk; in the most difficult department of the art, and that which is the highest appreciated, viz. the line historical engraving, they have not so many. I am not quite sure, I have not looked over the names, but I think there is no eminent line engraver of the present day, if I except Mr. Bromley, who is an excellent artist." This is the unavoidable consequence of so unjust and arbitrary a law. Few engravers, either of ability or right feeling, would submit to have this Academic badge of inferiority branded on them; therefore it is that such men as Strange, Woollett, and Sharpe, never were, and of living engravers, J. Pye, Doo, Burnet, Fox, Goodall, Finden, Robinson, Watt, Rainbach, and others, are not members of the Academy. After this plain statement and publication of facts, the public, we suspect, will agree with us, that A.R.A. attached to the name of an engraver will prove either that he is a mere trader, for the mystical letters may be profitable, or that he is an inferior artist, and conscious of his inferiority.

This has been a week rather of fulfilment than of promise, and we have done our best, though somewhat hurried, to give our readers a taste of the quality of the forthcoming works; but 'Lionel Wakefield,' 'The Merchant's Daughter,' 'Crichton,' and some others, must stand over for the present. We have, however, to announce, as forthcoming, 'Rambles in Egypt and Candia, with Details of the Military Power and Resources of those Countries, and Observations on the Government, Policy, and Commercial System of Mohammed Ali,' by Capt. C. R. Scott, R.N., and 'The Americans in their Social, Moral, and Political Relations,' by F. J. Grund.

At a meeting of the Royal Society of Northern

Antiquaries, holden at Copenhagen, on the 27th of October, for the purpose of electing a President, in the room of the late Hon. Counsellor Schlegel, the Society elected Professor E. C. Werlauff, Rector Magnificus of the University of Copenhagen, and well known by his writings relating to the Antiquities and History of the North.

#### SCIENTIFIC AND LITERARY

##### ROYAL SOCIETY.

Nov. 24.—Francis Baily, Esq., Vice President and Treasurer, in the chair. The following papers were read:—1. 'Investigation of New Series for the Rectification of the Circle,' by James Thomson, L.L.D., Professor of Mathematics in the University of Glasgow; communicated by P. M. Roget, M.D., Secretary to the Royal Society. 2. 'Inquiries respecting the constitution of Salts, of Oxalates, Nitrates, Phosphates, Sulphates, and Chlorides,' by Thomas Graham, Esq., F.R.S. Ed., Professor of Chemistry in the Andersonian University of Glasgow, &c.; communicated by Richard Phillips, Esq., F.R.S. 3. 'Report upon a Letter addressed by M. le Baron de Humboldt to His Royal Highness, the President of the Royal Society, and communicated by His Royal Highness to the Council,' by G. B. Airy, Esq., M.A. Astronomer Royal, and S. H. Christie, Esq., M.A.

##### STATISTICAL SOCIETY.

Nov. 2.—This being the first meeting of the Society, in the present session, it was numerously attended. G. R. Porter, Esq., in the chair. The Rev. Mr. Boone and M. Bass, Esq. were elected members.

On the table, among numerous presents of books, we noticed particularly a copy of the last edition of 'The Complete Book of the Girdle Wearers,' a curious Chinese work, in half-a-dozen square scarlet brochures, presented by James Calder Stewart, Esq., of Canton. This 'Tsin-Shin Shooen Shoo' (the original title), contains an official list of all the chief civil, military, and ecclesiastical officers of the Chinese empire. Being corrected periodically, for the exclusive use of the government servants, the possession of it is prohibited to Europeans. Its contents embrace a view of the general framework of the Chinese political system more authentic and complete than is obtainable from any other native source.

The first paper read was an abstract of the proceedings of the Statistical Section of the British Association, at the meeting held at Bristol, August 22, 1836; by Henry Hallam, Esq. An ample report of these proceedings has already appeared in the numbers of the *Athenæum* for August and September.

The second paper read, was 'On the Application of Statistical Facts to Statistical Science,' by Wm. Atkinson, Esq.—The object of the author was to show the necessity of having more certainty and consistency in the principles of commercial economy than at present exist. After some preliminary remarks on the expediency of occasionally deviating from the leading regulation of the Society, which limits the duty of its members to the mere collection of facts, forbidding the expression of opinion, he proceeded to prove, by a critical comparison of numerous passages from the principal writers on the causes of wealth, as Smith, Say, Ricardo, McCulloch, Scrope, &c., that their statements are involved in great confusion and contradiction; that, up to the present time, we are most lamentably destitute of any certain knowledge in the great branch of statistical science which relates to commerce; and that, in order that the principles of commercial economy may be established on a sure and certain foundation, they must be formed, not upon *à priori* assumptions and definitions of vague abstractions, but upon positive facts, to be observed, collected, and arranged by the science of statistics.

After the reading of Mr. Atkinson's paper, an animated discussion arose upon the question, whether statistics be or be not a science? and whether it should be an object of the Statistical Society, not merely to collect statistical facts, but to make inductions, and draw conclusions from them. The proposition of deviating from the original purpose of the Society, by expressing opinions, and forming systems on the facts collected, was disapproved of by Mr. Hallam and others, as belonging to the province, not of statistics, but of economy; and as tend-

ing directly to transform a Statistical into an Economic Society. While we properly appreciate the abstract expediency of avoiding, in a newly-formed society, the prejudicial consequence of introducing party contention, we cannot, in the case of statistics, perceive the liability of incurring any danger in promoting the formation of legitimate inductions from data accumulated by the Society; because if these data are facts, and such a society could adopt them only as such, there can be but one conclusion made, and that must be the truth. As to statistics being a science, could authority decide the question, it would be easy to adduce that of all the most distinguished writers in Germany, the native land of statistics, and in France. What is science? Is it "something," as Aristotle has it, "which we know," in contradistinction to art, which is "something which we do"? Does true science consist, as Bacon declares, in "the knowledge of facts"? Then statistics is a science. It possesses the five constituent elements of a science, as enumerated by the French ideologists, namely, Facts, Nomenclature, Systematic Classification, Theory, and Method. "Science," says Sir John Herschel, (Treatise on Nat. Philos. p. 18), "is the knowledge of many, orderly and methodically digested and arranged, so as to become attainable by one." The knowledge of reasons and their conclusions constitutes abstract science; that of causes and their effects, and of the laws of nature, constitutes natural science. The inductive process of illation forms a science. The synthetic process of illation produces art: every art is therefore posterior to, and exists only in virtue of, its correlative anterior science, of which it is the effect. Statistics, therefore, like other subjects of human thought, may be viewed both as a science and an art. Considered as a process of inference from particulars to generals, or from many to one, it is a science; and considered as the application of general principles to individual cases, it is an art,—precisely the same as any other subdivision of the natural and abstract sciences. Those who sneer at art as something very contemptible, should be reminded that every art is the legitimate offspring of a science; and that the principles of art are the result of scientific induction. Every rational act has reference to an *à priori* theory—a preconceived principle obtained by reasoning scientifically from the particular to the general, or, as logicians phrase it, from the concrete to the abstract. If the march of intellect be a desirable march, it assuredly is more important to proceed *securely* than *rapidly*, never forgetting the great Baconian maxim, "*Hominum intellectui non plumæ addende, sed potius plumum et pondera.*" Without the observation, examination, and classification of facts, which it is the business of statistics to supply, statesmen and philosophers may dogmatize on complex abstractions and combinations, with useless, and often pernicious temerity; but no progress can be made towards the temple of truth and happiness.

##### ZOOLOGICAL SOCIETY.

Nov. 22.—Richard Owen, Esq., F.Z.S. in the chair.—Mr. Yarrell exhibited a Torpedo from Mr. Harvey, which, when caught, had a dog-fish in its mouth. He also exhibited a gigantic carp, which was taken in the Mere, at the foot of Baines Hill, in Surrey, and, when fresh caught, weighed 22lb. Mr. Martin read a paper on the anatomy of the Koala, a specimen of which was sent over to the Society by Capt. Mallard, preserved in spirits, in which he pointed out several distinctions from the Wombat; and a communication was also read from Mr. Bennet, superintendent of the Australian Museum, on a species of Glaucus, or sea lizard.

MEDICO-BOTANICAL SOCIETY.—Nov. 23.—W. H. Judd, Esq., in the chair.—Dr. Sigmund read a letter which had been addressed to Sir Henry Hallford, from Sir Robert Kerr Porter, accompanying some specimens of a new species of Viola, called by the natives *Cinchunchullo*, a medicinal remedy of some repute in the Caraccas, accompanying which was the report of the Venezuelan government upon the subject, and which it was announced would be read at the next meeting. On the table was an extensive collection of the indigenous remedies of Peru, from M. Bollart, in illustration of a paper published by him in the Society's Transactions; and also a specimen of opium, obtained from poppies



grown in the royal gardens of the Mauritius, the quantity of which was however too small to admit of any opportunity of deciding upon its quality. A conversation took place on the efficacy of croton oil applied externally, and particularly combined with antimony, as a counter-irritant, in many cases, in which it has lately been very beneficially used.

**BOTANICAL SOCIETY.**—A meeting of this Society took place on Thursday, Nov. 17, at the new rooms of the Society, 11, John-street, Adelphi, J. E. Gray, Esq. F.R.S. in the chair. The meeting was numerously attended, comprising several ladies, members of the Society. Many donations of books and plants were announced by the Secretary, and thanks ordered to be returned. The laws, as again revised, were submitted, previous to their being printed and distributed to the Members; and they are to be confirmed at the general meeting, when the officers also will be appointed. A memoir was then read by A. Irvine, Esq., of Croydon, on the importance of Local Botany. He commenced, by stating, that of the many species of plants found in the world, a small portion only are found in any one country. He stated that Mexico, and the regions of the Andes, are known to contain 6,000 species, of which not 12 in number are found in Europe; and the tropical climates are generally much richer in variety of species than the northern regions. He said that 1,500 species of flowering plants are to be found wild in Britain, of which about two-thirds are to be found within a circle of twenty-five miles round London. Indeed, this district is by far the best for botanical research of any in the kingdom; and he doubted not that if members would search carefully their own immediate neighbourhoods, much new information would be furnished to the present stock of botanical knowledge, with respect to local botany. Mr. Irvine has himself discovered 670 different species within two miles of Hampstead. Within an equal distance of Croydon, he has found no less than 900 different species, and he has reason to suppose many more grow within the same limits. The species of vascular plants found in Great Britain, comprise nearly all those growing in Lapland and Sweden; three-fourths of those growing in Germany, of which that country is estimated to contain about 2,000 different species. The British plants comprise about three-fifths of those found in France, which amount to about 4,000; the southern provinces bordering on the Mediterranean furnishing a great part of the number. The Flora of the Presidency of Madras, as hitherto published, contains 2,800 species, but the whole of Hindostan is known to contain 8,000.

Mr. Irvine made some observations on the state of Chemical Botany, according to him by far the most important branch of the science, but which has hitherto been comparatively neglected, while physiological, systematic, and descriptive botany, have been followed with zeal and success. He further observed, that a great addition has been lately made to the information on this subject by the distinguished Decandolle, in his work on the general medicinal qualities of each family of plants; and he supposed chemical botany was now attracting more attention. Results, he said, of the utmost importance to the welfare of mankind might be expected from further research into the dietetic and medicinal properties of plants. After some remarks on the paper had been discussed, a general meeting of the Society was fixed for 29th of November, being the anniversary of the birth of the illustrious English Botanist John Ray, which day was also fixed for the anniversary meetings.

**WESTMINSTER MEDICAL SOCIETY.**—Nov. 19.—Dr. Uwins this evening read his promised paper on Homeopathy. It consisted chiefly of a review of Hahnemann's published opinions and reasoning, with the additional enumeration of cases occurring in the author's own experience, strongly corroborating the new doctrine of infinitesimal doses. Immediately succeeding the reading of the paper, the author unfortunately left the room. The debate was nevertheless very animated. Dr. Bureau again adduced many instances of the illusory character of the system; among others, the Report of Dr. Prechet, of Leipzig, was mentioned. The violent disputes that lately occurred in the Homeopathic Society of Paris, lead-

ing to its dissolution, was stated as an evidence of the absence of truth and philosophy in the doctrine; and the chemical analysis of some of the preparations by Mons. Trousseau, was instanced in proof of its empiricism. Every speaker strongly condemned the practice. Dr. Thompson thought the theory so visionary that it should be met only with ridicule: he wondered not at the success of the system with the public, for the greater the absurdity of the views advanced, the more popular they became. When metallic tractors were in vogue, 20,000 were in use, and now one even could not, as a curiosity, be met with. He opposed a motion of adjournment of the discussion of the subject, as derogatory to the dignity and respectability of any scientific society. Dr. Addison supported him, concluding with an appeal to the profession, in consequence of the marked patronage of this system in the highest quarter.

**ENTOMOLOGICAL SOCIETY.**—Nov. 7.—The Rev. F. W. Hope, F.R.S., President, in the chair. The minutes of the last meeting having been read and confirmed, extensive donations to the Society's library were announced from the Baron Walckenaer, Dr. Assmus, of Dorpat, the President, and others. An announcement was made from Dr. Schomburgk, of George Town, Demerara, of an extensive collection of insects made in the interior of British Guiana, forwarded by him to the Society. Numerous specimens of various interesting objects were exhibited by the President, including great numbers of the House Ant, *Myrmica unifasciata*, the Hop-dog, or larvæ of *Bombyx fasciata*, an insect which commits great damage in the hop-grounds in Kent. The Secretary exhibited a portion of Dr. Nus von Esenbeck's collection of Hymenoptera, forwarded to him from Bonn, by Dr. Goldfuss; and Mr. Bowerbank a beautiful specimen of the splendid South American *Castria Coronis*, which had been taken flying about the hot-houses of Messrs Loddige, of Hackney. The memoirs read were:—1st. 'Notice of the habits of the *Myrmica unifasciata*, a minute species of Ant, which frequents houses,' by Dr. Bostock, by whom various suggestions for the destruction of this minute, but very obnoxious domestic insect, were made; 2nd. 'Notes respecting the variety of the Silkworm which produces white silk,' by W. Sells, Esq.; 3rd. 'Memoir on the Evaniidæ, and some other allied Hymenopterous Insects,' by J. V. Westwood, F.L.S. and Secretary; 4th. 'Notes upon the larvæ of the Turnip-flea, (*Ulatia nemorum*), and some other turnip-feeding insects,' by Henry Le Keux, Esq., communicated by W. Raddon, Esq.

## MEETINGS FOR THE ENSUING WEEK.

SAT.	Westminster Medical Society	.....Eight.
MON.	Geological Society	.....Nine.
TUES.	Institute of British Architects	.....Eight.
	Botanical Society (Anniversary)	.....Eight.
	Royal Society (Anniversary)	.....One.
WED.	Geological Society	.....p. Eight.
	Society of Arts	.....Eight.
	Society of Antiquaries	.....Eight.
	Zoological Society (Gen. Business)	Three.
THUR.	Royal Academy (Anatomical Lect.)	Eight.
	Botanical Society	.....p. Eight.

## MUSIC AND THE DRAMA

## DRURY LANE.

This Evening, **THE SIEGE OF CORINTH**: with one Act of **THE MAID OF CASHMERE**; and **MASANIELLO**. On Monday, A Tragedy in which Mr. Forrest and Mr. Booth will appear.

Tuesday, A new Play (in Five Acts) by Sheridan Knowles, entitled **THE WRECKER'S DAUGHTER**.

## OLYMPIC.

This Evening, **THE BARRACK ROOM**; after which **MY ELEVENTH DAY**; to which will be added, **HE WOULD BE AN ACTOR**; to conclude with **EMIGRATION**. On Monday and Tuesday, **THE BARRACK ROOM**; **HANDSOME HUSBAND**; **HE WOULD BE AN ACTOR**; and **THE OLYMPIC DEVILS**.

**QUEEN'S THEATRE, TOTTENHAM-STREET.** On Monday and during the Week, **THE LEAR OF PRIVATE LIFE**; after which **EVERY BODY'S HUSBAND**; to conclude with **THE FIELD OF BATTLE**. Boxes, 2s. 6d., second price 1s. 6d.; Pit, 1s. 6d., second price 1s.; Gallery, 1s., second price 6d.—Doors open at half-past six, to commence at seven precisely.

**DRURY LANE.**—Mr. Booth, who acted at this theatre some twenty years ago, and who has recently returned from America, made his appearance on Monday last, in the character of *Richard the Third*. It is not necessary to do more than record the fact.

Mr. Forrest has those difficulties to contend against to which any actor is exposed on our stage who ventures to depart from the beaten track, and to think for himself. He is, however, steadily surmounting them, and adding, at each new effort, to the number of his supporters.

**COVENT GARDEN.**—We have not spoken of this theatre lately because no new pieces have been produced, and because we thought it somewhat late in the day to criticise either 'Othello' or 'Julius Cæsar.' In deference to a correspondent who seems uneasy at our silence, we now mention, that one or other of those plays have lately been performed three times a week to crowded houses—the principal parts being sustained by Mr. Charles Kemble, Mr. Macready, and Mr. Vandenhoff. We regret to observe the announcement of Mr. Kemble's rapidly approaching retirement from the stage. The chairs of John Kemble and Mrs. Siddons are still vacant, and his will shortly be added to the number.

An afterpiece, called 'Thalaba the Destroyer,'—which the bills say is new, and the papers say is not, which the bills say is splendid, and the papers say is not, but, which all parties agree, is highly zoological,—has been produced in the course of the past week. We made an attempt to see it on the first night, but the house was so full that we could not succeed. We have not room even for a list of the animals exhibited in it.

**ST. JAMES'S THEATRE.**—A new farce, in two acts, called 'Delicate Attentions,' from the delicately pointed pen of Mr. Poole, was acted—(we beg pardon)—was brought out here on Thursday evening. It is written with Mr. Poole's usual care and polish, and it succeeded well with the audience, notwithstanding the obvious fact, that scarcely more than half justice was done to it by the performers. Mr. Strickland played the principal character, and, upon the whole, very well. We must not quarrel with so good an actor because his zeal caused him to overact his part; he will, no doubt, have many opportunities of repeating it, and, the anxiety of the first representation being over, he will discover that greater effects may be produced with less exertion. Mr. Parry had to enact a fop, and he made him such an animal as is never seen except on the stage, and only there in a pantomime. A Mr. Sydney, whom we never remember to have heard of before, had a little bit of a part, consisting of a fop of a different description, and a very different thing he made of it. His one little scene was to us worth all the rest of the acting put together. Surely he could not do that so well without being capable of many other things. There was a Mr. Somebody, who was called *Mr. Dampier* in the piece, and who proved to be a damper to the piece instead of only being so to one of the other characters, as the author intended. We shall have great pleasure in never seeing him again. Madame Sala played with propriety and good taste, and Miss Allison and Mr. Daly tolerably. It will be seen from this, that Mr. Poole had but little assistance from his troops, but he stormed the audience pen in hand, and carried them at its point.

**OLYMPIC.**—A new burletta, called 'Emigration,' was brought out on Monday. It must have had some merit, because the audience laughed a good deal during its performance, though they applauded but slightly at the end. To us it appeared to be either above or below criticism, and it was difficult to say which. It was over before one had time either to praise or find fault, and we are inclined to think that this constituted its chief merit. The curtain went up, and three or four people spoke, and twelve or fourteen people danced a galopade, and the curtain went down,—and that was the plot. The scene is laid in New South Wales, but anybody may see the piece without danger of being transported.

## MISCELLANEA

**M. Auguste St. Hilaire.**—We are happy to hear that the health of the eminent botanist, M. Auguste St. Hilaire, is improving so far, as to enable him to make repeated botanical excursions. He is collecting materials for two important works, one on the floral envelope of Monocotyledons, and the other on the Gymnosperms. He is also continuing his researches on the Ficarías.

**A New Literary Institution.**—A Society for the promotion of Literature, Science, and the Fine Arts, is about to be established in the vicinity of the Regent's Park and Dorset Square, to provide Reading Rooms; Lectures; a Library of Circulation and Reference; Meetings for the reading of Original Papers; for the Exhibition of Paintings and Works of Art. A considerable proportion of the number of Members required to constitute the Society has, we are informed, already joined.

**New Galvanic and Electro-Magnetic Apparatus.**—According to 'The Morning Register,' an improvement in the galvanic apparatus has been lately made by the Rev. Dr. Callan, Professor of Mathematics in Maynooth College. Hitherto it was believed that the effects in galvanism, which require high intensity—as the ignition or decomposition of imperfect conductors—could not be produced without a large number of galvanic circles, not to be procured but at a large cost, nor brought into action without a very considerable expenditure for acid. Both these inconveniences are said to be obviated by Dr. Callan's improvement; so that, for a few pounds, an apparatus may be constructed, capable of producing effects fully equal to those of an ordinary battery.

**New Planet.**—Another letter from M. Valz to M. Matthieu, of the Observatory of Paris, concerning the new planet discovered by M. Cacciatore, (already referred to in our pages), states, that this Professor, having been able to make more precise observations, has reason to believe that this body performs its revolutions in about three years, which accords with those of the other small planets. M. Valz adds, that an earthquake was felt at Nismes on the 16th of September, about one o'clock, P.M., at the same time a detonation took place similar to that of distant thunder; windows were broken, chimneys thrown down, and considerable damage sustained; but it is remarkable that no shock was experienced at Cevennes, to the north of Nismes, nor at Montpellier, nor Arles.

**Torpedo.**—While continuing his experiments on the Torpedo, M. Matteucci has ascertained that three grains of hydro-chlorate of morphia, introduced into the stomach, will kill it in ten minutes, and cause it to give violent shocks, and be much convulsed. When the Torpedo is not in the act of discharging its electric fluid, it is impossible, by any instrument, to find the least trace of electricity in the interior of its organ. M. Matteucci is of opinion, that the electricity is not produced in the organs situated on each side of the brain, but in the brain itself, and is only condensed in the apparatus. This gentleman is still continuing his researches.

**Newton.**—We with pleasure extract the following being the concluding paragraph, from a memoir communicated to the French Academy of Sciences by M. Biot, the subject of which is astronomical refractions. "Thus, to so many other discoveries made by this great man (Newton), we must now add the theory of astronomical refractions, comprising the exact differences of these refractions, and their numerical integrations by quadratures, for a case of uniform temperature. If we consider that he must, as his letters show, have discovered, step by step, all the physical bases of this theory, and all its meteorological elements, at a period when no one but himself suspected that the indications of the barometer and thermometer had any affinity with refractions; that he obtained by a direct method, due to himself alone, those numerical valuations, which the geometricians of the succeeding age have deemed one of the greatest efforts of perfect integral calculations, we shall doubtless feel that such a work is one of the most beautiful productions of this immense genius, and one of those, moreover, which best show the sagacity with which he seized on all the constituent elements of the phenomena which he investigated. Among the results of the work which I present to the Academy, that which has afforded me most pleasure, is to have been able thus to ascribe to Newton that entire glory which others have not known was his due."

**Dinotherium.**—The gigantic fossil head of the Dinotherium, the existence of which we have already announced to our readers, has left Darmstadt, and is passing through Belgium and Paris to London, where it will probably arrive for exhibition in February. A drawing of the fossil has been laid before the French Academy of Sciences, by M. de Blain-

ville. It is perfect, except the anterior part of the upper jaw; and, judging of it in its complete state, M. de Blainville is of opinion that it should be classed as a distinct genus in the family of elephants. M. Cuvier, who had only the teeth to inspect, was led to place it among the Tapirs, from their resemblance to the teeth of these animals.

**Fossils.**—Dr. Duvernoy, Professor at Strasbourg, has sent an interesting paper to the French Academy of Sciences, concerning various fossils which have been recently found. The first which he describes is the Lamantin, or Dugong, found in the coarse shelly limestone at the bottom of the valley of Riedersdorf, and accompanied by sharks' teeth, Modioli, Cardia, Arca, and Lucina. The ribs strongly resemble those of the Dugongs of the Red Sea, as observed by M. Ruppel. The second is a skull of the Lophiodon, hitherto undescribed. It has enormous temporal cavities, which establish an affinity between it and the American Tapir, and which show the probable power of the muscles which were employed in moving its heavy jaws; it was found in the freshwater limestone of Bouxwiller. The third subject of the memoir is a very small species of Sus, the teeth of which have been found in the same place. The fourth is a fragment of the pelvis of the Hippotherium, discovered in the sandstone of the Jura, and which is a new inhabitant to geologists in that formation.

**The Chionis.**—That bird of New Holland named Chionis, and made the type of a genus by Forster, the companion of Cook, has been placed among the Grallæ by Linnaeus and Cuvier, but other naturalists have assigned it various places in the system of ornithology; and M. de Blainville has now made it the subject of a communication to the French Academy of Sciences. This Professor has not only examined the various specimens brought to Europe in spirits of wine, but having lately been presented with a skeleton by M. Baillon, of Abbeville, and having been assisted by some details given him by his assistant, M. Botta, who inspected it during a voyage, he thinks he has been able to assign to it its true position. The peculiarities of this bird are,—a fold of skin which extends beyond each toe in its whole length on each side; a naked surface covered with warts, which exists from the base of the beak to the eye, forming a half circle round the latter; a square, short tail, sharply pointed wings of an enormous length, and a curious sheath or scabbard, like "horny wax," with which the lower part of the beak is furnished. M. de Blainville founds his opinion on the following characters:—1st. The form of the sternum, which takes it to a distance from the Gallinaceæ, and even the last families of the Palmipedes, although it approaches some of the Grallæ and Palmipedes by its cervical, lumbar, and coccygian vertebrae, its ribs, the notches on the posterior side of the sternum, the number of pairs of pen-feathers in the tail, and the sharply-pointed wings; 2nd. The shortness of its tarsi, and small extent of nakedness on the legs, which brings it nearer to the Larus than to the ordinary Grallæ; but the absence of palmæ, and the form of the legs, again place it among them; and by the vertebrae, the number and shape of the ribs, the form and notches of the sternum, the intestinal canal, the stomach, the tail, the wings, the legs, the tarsi, and its habits, it has so much affinity with the oyster-catchers (Haematopus), that M. de Blainville places the Chionis close to them. We have entered into these details, because this bird gives us another proof of the puzzling characters which natural history presents in Australia.

**New Organ in an Insect.**—M. Guérin has addressed a letter to the French Academy of Sciences, stating that he had discovered branchiæ in a hexapodal apterous insect, placed by Latreille in his order of Thysanura. They are placed under the abdominal segments, and by the side of those appendices which are compared to the false legs of the Crustacea. They are within little membranous bags, of a similar organization to those of the respiratory organs of a great number of the inferior Crustacea. This discovery of branchiæ in an insect appears to M. Guérin to be very important in several respects, and more especially as it establishes a link between two classes which have been hitherto supposed to be entirely separate. He sent to the Academy the sketches and notes which he made while dissecting the insects.

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 year the measure passed into a law. This obstacle removed,  
 a new field was at once opened for the employment of capital and  
 exertion. It gave a strong stimulus to the wine growers of France,  
 and encouraged them to enter into competition with their  
 hitherto more favoured brethren of the Peninsula; they having  
 long been the sole and confident source of supply to the  
 same footing, the qualities of their wines would fully justify  
 them in making the attempt; for as Dr. Henderson, in his work  
 on wine, says, "The French territory furnishes some of the best  
 specimens of wine in each class, and unquestionably excels  
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 Wine Establishment to turn their attention to this object; and  
 the result of their inquiries convinced them that the best wines  
 of France, and more particularly those of the vineyard of  
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 sumption. This is a red wine, having all the characteristics of  
 Port as to fulness and vinous properties, combining with that  
 delicacy of flavour, high aroma, and exquisite bouquet, which  
 are the peculiar distinctions of the wines of France.

Cyrus Redding's particular description of this wine, in the  
 second of his *Notes on Modern Wines*, page 136-7, is too  
 well known to need quotation.

Still, notwithstanding their favourable opinion of this wine,  
 the Proprietors, naturally desirous to secure the confidence of  
 their firm, were unwilling to risk it by introducing an article  
 which had never yet endured the test of practical and personal  
 experience as to the effects the climate of England might pro-  
 duce on it, and the most prudent measures were adopted to  
 ascertain that fact.

In October, 1833, a few sample pipes arrived in this country,  
 and were immediately put to the test. The result was, that in  
 September, 1834, per the *Adria*, Captain Golder, from Port  
 Vendre, ten pipes were immediately bottled with every atten-  
 tion the experiment deserved, that its progress might be watch-  
 ed, and its quality ascertained, and its quality fully developed.

The result of this experiment (an experiment the proprietors  
 believe confined to their house alone) has been most favourable.  
 In the first year much improvement took place, but it had not  
 yet arrived at that maturity which would warrant them in in-  
 troducing it to the public; but another year's ordeal has pro-  
 duced an article equal to some of the most expensive wines  
 of the French market. It is in brilliant condition, with a firm  
 crust; may be moved without the slightest injury; and the  
 nobility and public in general are respectfully invited to pass  
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The Proprietors, therefore, having, from their practical expe-  
 rience, the fullest confidence in the intrinsic merits and improv-  
 ing qualities of this wine, have made arrangements to have  
 the growth for a permanent supply of the best quality of the  
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 growths and other common red wines of the south of France, it  
 has been determined to designate, by the title of "Masdeu,"  
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The Proprietors, in conclusion, regret the necessity of caution-  
 ing the public and the country wine-merchants against a com-  
 mon red wine shipped at the port of Certe, which has been, in  
 many instances, surreptitiously imposed upon the wine-mer-  
 chants, and through them, unknowingly, upon the public, as  
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